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MISSIONS



A PICTURESQUE FAMILY SCENE IN JAPAN

Let Chicago Herald Baptist Progress

¶ After quota acceptance, the church that promptly obtains individual pledges to insure regular payments on the quota will have prepared well for a memorable Baptist year.

¶ A spirit is abroad that justifies us in planning for Chicago the greatest meeting in the history of the denomination.

¶ Our astonishingly successful World Tour has developed real enthusiasm for the plan to insure a steady flow of missionary funds, beginning with the first Sunday in May.

¶ Put all your zeal and energy into helping to make this effort a genuine and nation-wide advance.

¶ The Chicago convention will be wonderful both for inspiration and numbers if we can give this proof of dedication anew to the Christian conquest of the world.

Is Your Quota Pledged?

THE NORTHERN BAPTIST CONVENTION

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QUESTION BOX

(Answers found in this issue)

1. "True evangelism not only wins new converts, but"—(complete the sentence.)
2. In what field last year did 11 new villages come over to Christianity?
3. How many Baptist missionaries are at present assigned to China?
4. What did the late Emperor of Japan take for his motto?
5. In what Home Mission field can Bibles not even be given away?
6. We have about 7,000 baptized Christians—among what race?
7. What does every member of the "G. O." Club agree to do?
8. Who is Miss Pue?
9. What did the students from the various Chinese Government schools do?
10. What church services continue uninterrupted in Mexico, and why?
11. What is the change in the attitude of the Sudras?
12. What do the native nurses at Iloilo do in their spare moments?
13. Who built the Baptist Church at Capiz?
14. What is said to be the antidote for anti-Christianity?
15. At what important gathering were representatives present from 57 foreign mission agencies in the United States and Canada?
16. "The Gospel will get on everywhere only as well as it gets on anywhere." Who said it?
17. Where is Sgaw Karen School, and what has recently been organized there?
18. On what field were over 900 people baptized from January to September?

PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *MISSIONS*. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1928, to receive credit.

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VOL. 18

NO. 3

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

HOWARD B. GROSE, D.D., Editor

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CONTENTS FOR MARCH, 1927

GENERAL:

	PAGE
Introducing the Reader to the March Issue.....	131
His Star in the East—J. H. Franklin (il.).....	132
The Present Religious Situation in Mexico.....	134
A Week-End Visit to Four Chinese Villages—Clara H. Groesbeck.....	137

EVANGELISM:

When the Tide Comes In—Frank A. Smith.....	139
Giving Ourselves to Soul Winning—B. T. Livingston.....	140
Evangelistic Testimonies—Japanese, Mexican, Indian.....	140
When Men Have Hearts to Work for Men—Charles L. White.....	144
Evangelism from Ocean to Ocean—By Field Evangelists.....	146
Evangelism in Foreign Fields—W. B. Lippard (il.).....	154
Evangelism of Youth—W. H. Main.....	157
Piloting the Way for 1927—The Brougher-Bowler Meetings.....	149

THE EDITOR'S POINT OF VIEW:

Why Not a Revival at Chicago? Will You Help Make Up the Million? Reckless and Hurtful Journalism; Eminent as Editor and Educator; When Shakespeare Was Wrong; Everybody Took the World Tour; Note and Comment.....	150-152
--	---------

DEVOTIONAL.....

153

THE WORLD HORIZON:

The Mexican Government's Attitude to Religion; Conditions in China; Y. M. C. A. in Czechoslovakia; Baptisms in 1925-26.....	162-163
Foreign Missions Conference; Home Missions Councils.....	164-165
Getting Acquainted with Baptist Headquarters—H. B. Grose.....	166
Board of Missionary Cooperation.....	167
News from the Missionary Societies.....	168-175
With the Books.....	176
Department of Missionary Education: Royal Ambassadors; World Wide Guild; Children's World Crusade.....	175-185
Dramatization of a Royal Ambassador Meeting.....	186
Open Forum of Methods.....	188

ILLUSTRATIONS:

Japanese Family, Cover. Anti-opium Poster, Frontispiece.....	
Entrance to Imperial Palace, Tokyo; Shopping District of Kobe.....	132-133
Students in Mexican Baptist Theological Seminary.....	135
Members of Baptist Church, Puebla, Mexico.....	136
Gospel Service in Ranch House, Colorado.....	139
Benjamin T. Livingston; Rev. H. Y. Shibata.....	141-142
Russian Baptist Sunday School, Cleveland.....	146
Baptismal Scene, Bacone College.....	148
Dedication of Baptist Church, Taira, Japan.....	154
Group of New Foreign Missionaries.....	155
Baptist Church at Bhimpore, Bengal-Orissa.....	156
Bible Study Class, Belgian Congo Mission.....	156
Baptist Church at Capiz, P. I.; Baptismal Scene.....	157-158
Missions in Pictures.....	159-161
International Missionary Council, Rattvik, Sweden.....	164
Shizju Tsumoda; Miss Lilian Eastman.....	168-169
Jane Skiff with Chinese Children.....	171
The New School at Shaoshing.....	172
Rev. Ernesto Barocio; High School at Nellore, India.....	173-177

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中華民國十五年十月三日至九日

全國拒毒運動週

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偏爾酣睡被
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以巨繩壓以
巨石幸旭日
東昇小人稍
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CHINA AS A SLEEPING GIANT AWAKENING AND TRYING TO BREAK THE SHACKLES OF THE OPIUM HABIT. REPRODUCED FROM A BRILLIANTLY COLORED POSTER DISPLAYED IN AN ANTI-OPIUM CAMPAIGN IN NINGPO, EAST CHINA. THIS WAS SENT BY MISS VIOLA HILL. SEE THE PARAGRAPH ON PAGE 174.

MISSIONS

VOLUME 18

MARCH, 1927

NUMBER 3

Introducing You to the March Issue of Missions



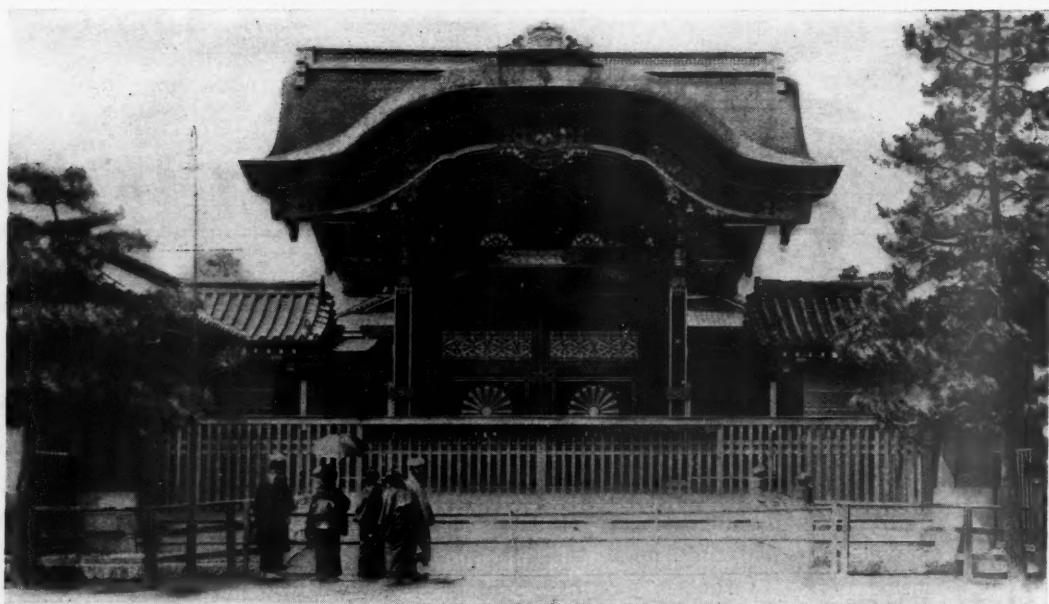
MISSIONS for March lays special emphasis upon evangelism, as our churches are entering upon the closing period of the six months' effort proposed and approved at the Washington Convention. Before taking up this subject, however, we note the cover illustration, which without words proves that there are fine family groups in Japan, where the home life indeed presents many features to be admired. The frontispiece pictures strikingly the struggles of China against the shackles of opium, and indirectly points the finger of guilt at western nations. Dr. Franklin writes from Japan the first of his series of articles growing out of the special commission to the Orient. He reached Japan just as the Emperor's death cast its shadow upon the people, and writes interestingly of what he saw. Then we give the Present Religious Situation in Mexico, as seen in the report of the Interdenominational Committee on Cooperation in Latin America, made at the Foreign Missions Conference. This is a careful statement and confirms the opinion we have expressed from the beginning. Read especially the closing words by a Mexican Congressman. Many a preacher might well quote them in the pulpit.

The pages devoted to evangelism open with an article by Dr. Frank A. Smith, chairman of the Commission on Evangelism. He gives news from the field that is cheering, and recommends what remains to be done before Easter. A greeting comes from Mr. Livingstone, who succeeds Dr. Stilwell as the Home Mission Society's Superintendent of Evangelism. Then Evangelistic Testimonies from Varied Sources bring stirring life movements among the Japanese and Mexicans in California, the Indians in Oklahoma, and in a church where prayer was the source of power. Dr. Charles L. White goes back into his New England days for revival experiences of unusual character, asking "Why not now?" Field workers tell of what has been going on in the churches in

many sections. The Brougher and Bowler meetings are reported, showing how they combined evangelism with the practical outcome that proves its genuine character. Nor is the foreign field neglected, the facts being fully given. Dr. Main closes the section with an article on Evangelism of Youth, the essential point of beginning. We are sure readers will find something of interest on each page.

The editorials ask some questions, one of them being "Why not a revival at Chicago?" Looking forward to the Convention, the suggestions are in place. The death of Dr. Horr is noted as the passing of one who for many years was among the thinking leaders of the denomination. Reckless journalism is justly criticised, and some results of the World Tour are noted. The World Horizon contains information about China and Mexico and a new development in Czechoslovakia. The home and foreign mission conferences are duly reported. In addition to the usual news about the World Wide Guild, Children's World Crusade, and the work of the Societies, there is a presentation of the Royal Ambassadors in session, in the form of a simple dramatization. The new Easter Service is announced, with Dr. Gallup as its author, insuring its attractiveness, as all who saw his drama entitled "The High Calling," given at the Washington Convention, will attest. The visit to Headquarters by a large company of Baptists is reported in the spirit of welcome that prevailed. With others MISSIONS kept open house, and says to all, "Come again!"

What is the next step in the denominational program? *A World Tourist Roll-Call Sunday on Sunday, May 1.* That is the beginning of the Convention year, and three goals are set for the day: (1) Every World Tourist at church, with families sitting together that toured together; (2) Roll-call; (3) Every World Tourist bringing the first of fifty-two (that is, the first weekly offering of the fifty-two of the fiscal year). This would start the year right, and its repetition each Sunday make possible the monthly remittance by the benevolence treasurer to the state promotion director!



MAIN ENTRANCE TO THE PARK SURROUNDING THE IMPERIAL PALACE IN TOKYO

His Star in the East

BY JAMES H. FRANKLIN, D.D.



HERE, near the shores of the Sunrise Kingdom, Christmas Day is drawing to a close. It is just dawning on the eastern shores of America. Here it is eight o'clock in the evening. There it is six o'clock on Christmas morning. We are indeed in the Far East.

At noon today this ship sailed from Moji, Japan, in the face of a biting wintry wind, with flurries of snow from the white crests of the hills on both sides of the famous Straits of Shimonoseki where the tides rush with terrific force. To the south of the Straits where our ship was anchored this morning is the Island of Kiushu.

Several hundred years ago Francis Xavier, the Jesuit missionary, began his work on this island with such remarkable success that within a few decades many thousands of Japanese called themselves Christians. In time fierce persecution arose, and Christianity was exterminated from Japan. Then the Japanese shut their doors against all intercourse with foreigners and permitted none to land in their country except on a small island at the southwestern end of the Empire.

For about 250 years Japan really lived the life of a hermit nation. Then in 1853 Commodore Perry with vessels of the United States Navy compelled the Japanese Government to open its doors to intercourse with other nations, and the world looked in and saw an old and intensely interesting civilization, fascinating in its color and chivalry. Although their doors were opened very reluctantly, the Japanese were not slow to take advantage of the exit. Very soon they were sailing to the ends of the earth to study western civilization. The changes which have taken place are almost beyond the imagination of those who have not spent a little time in the Sunrise Kingdom. In the development of education, commerce, and government, the progress has been

most remarkable. To some extent the same eagerness manifested in other directions by many thoughtful Japanese has also been displayed in religion. A highly educated man said to me, "We have tried to find the best the world offers in other things. Why should we not look for the best in religion also?" Only 53 years ago were the public signboards removed which announced that Christianity was a religion strictly prohibited. Now there is full religious liberty all over the Japanese Empire.

On this same Island of Kiushu not long after Japan was opened to the outside world, Guido Verbeck, born in Holland but educated in America, began his work as a missionary. Here he started a school. Between classes he taught the boys the New Testament and the Constitution of the United States, as the late Marquis Okuma, twice the Prime Minister of Japan, once told me. In Verbeck's school were trained fully half of the Japanese who constituted the first large commission sent abroad to study the patterns of western civilization, including education, government, factories, armies, navies, railroads, and almost everything else. On that same island is Kumamoto, where a military officer of the United States was employed by the Japanese more than fifty years ago to conduct a military school. One of his pupils, the Rev. Paul Kanamori, tells me that for two years the principal of the school said nothing to his pupils about religion, but after they had come to know and trust him, he gave them opportunity to come to his own home for Bible study, with the result that about half of the pupils were converted, and among them were young men who became noted and perhaps the most influential leaders in the modern Christian movement in Japan. Only three days ago we saw another member of the famous Kumamoto band, President Ebina of Doshisha University. He was formerly pastor of a large self-supporting Congregational Church in Tokyo. As uni-

versity president he is fully aware that the spiritual life of a large part of the Christian forces in Japan depends upon the prevalence of a warm evangelistic spirit at Doshisha University.

Two days ago, as this ship slipped away from her pier at Kobe, a large group, Japanese principally, wearing the uniform of the Salvation Army, gathered to sing "God Be with You till We Meet Again" as Lieut.-General Eady, ex-Commander-in-Chief of the Japan Salvation Army, sailed for home with his family, leaving the responsibility now entirely on Japanese shoulders. On the streets of Kobe we had seen the Salvation Army representatives collecting money in kettles for Christmas relief, just as we see them doing in American cities. And in Tokyo we had seen Santa Claus representing the Salvation Army.

Santa Claus is much in evidence all over Japan at the Christmas season. In every city the shops are filled with toys and evergreens and Christmas trees covered with tinsel. This year the Emperor's critical illness made the people very serious. Although the Christmas decorations were still conspicuous, not as much was done as is customary.

When we reached Japan the death of His Imperial Majesty was expected momentarily. In front of the palace in Tokyo worshipers knelt day and night praying for his recovery. Near the villa by the sea, where the Emperor was confined to his bed, priests on December nights bared their bodies and with their prayer wands in hand stood by the hour in the raging surf. On account of the serious illness of the Emperor all festivities were abandoned, and some of the public meetings which the special deputation sent by the Foreign Mission Societies to the Far East would otherwise have attended were postponed. Among those postponed was the dedication of a church building near Yokohama and a meet-

ing to which many were invited by Prince Tokugawa, President of the House of Peers, at his official residence to hear something of the attitude of the Christian forces in America on Japanese-American relations.

Last evening we saw the sailors bring cedar trees and baskets of evergreen aboard the Hakone Maru to decorate the ship on Christmas Day. Early this morning, however, the news came that the Emperor had passed away in the night. The decorations on the ship were removed immediately, and bands of crêpe appeared on the arms of the ship's company. More than we westerners can realize, the Japanese hold their Emperor in reverence. At the time of my first visit to Japan in 1912 a former Emperor had just passed away. The motto of his reign had been "Enlightenment," and the ideals suggested by that word had been largely realized. The Emperor who died last evening, took for his motto "The Great Righteousness." To what extent that ideal was realized only the Eternal knows, but it is certain that the Prince of Peace is becoming more widely known to the Japanese people with every passing year.

Last evening the great radio broadcasting station in Tokyo had one of the best known Christian ministers of the Empire give a Christian message to all who cared to listen in. Aboard our ship the receiving set was not working satisfactorily, but in the social hall we caught a few words of what seemed to be a Japanese rendition of "O Come, All Ye Faithful."

Before the ship sailed from Moji the English edition of this morning's *Osaka Mainichi* (a Japanese daily newspaper with a circulation of more than one million) was brought on board. Its chief editorial for the day was "Christmas 1926 in Japan." A few sentences from the editorial are as follows:

"The birth of Christ means the incarnation of Divinity in Humanity. In other words, it signifies that the Ideal, if it



A STREET IN THE SHOPPING DISTRICT OF KOBE. BOTH ENGLISH AND JAPANESE SIGNS ARE USED

be a real one, is bound to become the Reality sooner or later, so long as mankind, which is God's highest creature and the masterpiece of creation, does not stop its progress and advance. Jesus the Saviour was born 1,926 years ago in Judea, and by him was preached and lived the new ideal of humanity. The Christian era opened with the advent of the Son of God, and Christianity has been the staying force of world history ever since.

"It is only proper for Japan and her people, though they do not come under the designation of a Christian nation, to do her best to keep in tune with the Christian nations of the world, in their common endeavor to live up to the highest ideal of mankind, for man's failure in this great task, be it in Europe, America, or in Asia, rebounds to the disgrace of all mankind including the Japanese themselves. If the Christian nations are found to be yet far from reaching the standard set by their Saviour, then it is the duty of other nations, such as the Oriental peoples, to lend a helping hand by all possible means."

On the same page are numerous messages appropriate to the day. From one of them I quote:

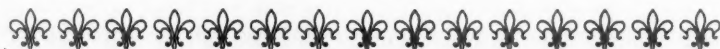
"The world's race problems are growing more and more acute. The so-called colored races have lost faith in what they once thought to be the chivalry of the West. They are

now elbowing their way forward, knowing well the full significance of the Christian maxim that God helps those who help themselves. They want a proper consideration of the just conditions of human existence, and demand a halt to exploitation committed in quest of mere materialistic power and gain.

"We talk of this painful subject today, because today, as on no other day of the year, does Christendom admit the Brotherhood of Man and the Fatherhood of God. The hour is at hand to test the sanity, sincerity, and good faith of those who have sent to us the Light of the Star that did first shine in the East."

To one who visits the Orient with some regularity, progress of the Christian movement here suggests the unfolding of a flower. Despite all our failure to make our conduct conform to our profession, and despite the frequent inability of the people of the Orient to see Christ in those who are offering Him to other lands, one receives the impression that the Christian movement in Japan goes steadily forward. Truly they have seen His Star in the East, and many are coming to worship Him. Indeed, they are bringing with them their own gold and frankincense and myrrh.

Christmas Day, 1926. Aboard the *Hakone Maru*.



The Present Religious Situation in Mexico

FROM THE REPORT OF THE INTERDENOMINATIONAL COMMITTEE ON COOPERATION
IN LATIN AMERICA, PRESENTED AT THE ANNUAL FOREIGN
MISSIONS CONFERENCE IN ATLANTIC CITY



HIS has been the most eventful year in religion in Mexico since the separation of Church and State in 1857. Along with the new laws relating to alien owners of land and petroleum, new laws were promulgated also interpreting the new Constitution relating to foreign ministers of religion. Two other important laws required the registration of all property used as churches, thus acknowledging it to be the property of the nation, and the elimination of religious teachings in primary schools.

When the Calles Government began to show disposition to enforce these Constitutional provisions, the archbishop of Mexico stated that the Mexican church would not obey these laws. The Mexican Government facing these threats against its authority, and finding the clergy often taking a defiant attitude, began to enforce the laws more vigorously. General orders were given that all churches must be registered with the authorities; that schools conducted by ecclesiastical organizations must conform to official regulations, and that foreign ministers must not perform religious rites such as baptisms, marriages and confessional work.

The Catholic Church in the United States, led by Archbishop Curley of Baltimore, took the side of their brethren in Mexico, claiming that this was a persecution of the Catholic Church which called for drastic action in the United States Government. Representative John J. Boylan and others presented the question to the United

States Congress, as being a direct persecution of all religious elements by a government which was following the example of Russia. A delegation from the Knights of Columbus waited on President Coolidge to ask for government action to require the Mexican Government to change its attitude of alleged persecution of Roman Catholics.

Along with the endeavors of the Church in the United States to secure their government's intervention in behalf of their brethren in Mexico there was inaugurated a movement by the Church in Mexico to bring their government to terms. The cessation of religious rites in all churches was ordered by the hierarchy to begin August 1, 1926, and an economic boycott was started by a voluntary Catholic society. None of these protests seems to have availed. President Coolidge announced that, since no Americans were being injured, he regarded the religious question as a purely internal matter to be handled by the Mexicans themselves. The economic boycott was not effective, and the Mexican church Officials announce that they are now prepared for a long struggle of perhaps years before the laws are changed.

How the matter is looked upon by the Mexican evangelical churches is seen by an editorial in the Union Evangelical paper, which says:

"Certain laconic cable messages give a false impression of the Mexican Government's treatment of priests and nuns; they imply that church property is being confiscated and that the Catholics are being severely persecuted; that there

is no religious liberty here, no freedom of conscience; that the Government is trampling down all the principles of freedom won so dearly; in other words that Mexico is a country into which somebody must introduce order and enforce justice and peace.

"Let it be fully understood that there is no religious persecution in Mexico. This calumny has been spread all over the world until everybody believes it. The only ones complaining of persecution are the Catholics who find the enforcement of the law falling harder on them since they do not wish to obey and have affirmed so publicly. All ministers of other denominations are at their posts and their services continue uninterrupted since they have complied with the law. The Catholic churches are open and people go on with their devotions, although without the priests. The question of how long this situation will continue depends entirely on their own protests. We want our foreign friends to know that the Mexican Government persecutes no one for his religious beliefs."

President Calles issued a statement, pointing out that the Government was only carrying out the Constitutional provisions intended to take the Church out of politics, and saying: "In contrast with the attitude of the expelled priests there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orienting or superintending suitable activities of their church, but without exercising their offices in ritualistic

acts and leaving to the Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not and will not be molested."

The latter reference was no doubt to American Protestant missionaries whose work has all been adjusted to conform to the law. Mexican pastors have been put in charge of churches, religious teaching eliminated from primary schools, and church edifices, all of which continue to be used as before, have been registered with the government. One hundred and ninety-six American ministers and teachers are now in Mexico and eighty-seven schools are conducted by them with 13,000 pupils.

American Protestant Mission Boards have always opposed intervention in Mexico. They generally decided when the Constitution was adopted to obey the law of the land, to make no appeals to their government for diplomatic protection, to register Church properties with the government, to transfer all ministerial functions to Mexicans, and to give their aid as specialists and administrators along lines in which the Mexicans themselves felt they particularly needed foreign help. The readjusted program has satisfied legal requirements and is generally recognized by both Americans and Mexicans as a more efficient division of forces working for Mexico's educational and spiritual life.

The Union Theological Seminary in Mexico in which seven denominations are training their Mexican leadership has just closed its ninth year graduating a class of seven fine, promising young men. The attendance at the



STUDENTS IN THE MEXICAN BAPTIST THEOLOGICAL SEMINARY. THE PROGRESS OF EVANGELICAL CHRISTIANITY IN MEXICO AS IN OTHER LANDS DEPENDS ON TRAINED CHRISTIAN LEADERSHIP



MEMBERS OF BAPTIST CHURCH AT PUEBLA, MEXICO

closing exercises was larger and more enthusiastic than ever before. These young men will immediately find important places of leadership. It is most fortunate that the mission boards anticipated the time when Mexico would insist that her ministers of religion must be native Mexicans and united in developing such fine young leaders. The pastorates of all evangelical churches in Mexico are now in the hands of Mexicans.

Property for the Seminary has recently been secured in one of the fine new additions near the Chapultepec Castle. It is hoped that funds may be raised soon for the erection of the required buildings. The very best way Christians of the United States can now contribute to the advancement of the Protestant churches in Mexico is by helping support the right kind of a seminary for the development of Mexican leadership.

At the recent conference of the Southern Methodists all the appointments of presiding elders and ministers were Mexicans. The only American minister the Southern Methodists now have in Mexico is in charge of their literature work in Chihuahua. American missionaries in other churches are giving themselves also to teaching, the production of literature, social service, medical work and similar activities. The mission schools are all crowded and the evangelical churches, too, report greater interest than ever before.

This is a most important time for the Kingdom of God in Mexico. The Evangelical Church never faced larger opportunities. Neither did it ever face more delicate questions. These are not only related to the Government, but particularly to its own inner life. In 1914, at a conference at Cincinnati, the American Mission Boards agreed upon a large cooperative program. From the standpoint of the Boards, this has been practically carried out. But some of the leaders in the denominational Mexican churches did not altogether accept that program. Now that the Mexican churches rightly have the leadership in their hands, both foreign and national elements must face new situations and work out an advance, not a retrogression, in cooperation and unity,

along the new lines. The reorganization of the Committee on Cooperation in Mexico and the refacing of the whole cooperative program demands much study and prayer by all interested in using the present religious crisis in Mexico for a great advance in the Kingdom.

The following from *Mexico*, the organ of the Methodist Episcopal Church of Mexico, illustrates the reports from many sources of the opportunities for the Christian message:

"To be living in Mexico City these days is like walking the streets of Caesarea in the time of Paul. Such is the hunger and thirst after God that eight hundred Bibles were sold here in four days! We find Christ in the Mexican Senate. This following message concerning Jesus was recently delivered like a bolt out of the blue in the Chamber of Deputies by Congressman Diaz Soto y Gama, who said:

"I shall close my discourse and I wish to open it by honoring that holy Name which the Church has forgotten—namely, Jesus the Christ. (Applause.) And in naming His Name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ! . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ. . . . We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one Person who can save us, namely, Jesus our Lord! . . . Gentlemen, I do not agree with Mr. Treviño that the future of Mexico and the future of humanity depends upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. . . . Yet morality alone is not sufficient. Christ and only Christ is the solution to this problem! . . .

"Here, then, I take my stand as a sincere Christian. And if some shall say: 'My skeptic friend, why have you turned Christian so suddenly?' I can only answer—the sorrow and suffering of my people have brought me back to the feet of my Saviour!"

A Week-End Visit to Four Chinese Villages

BY CLARA H. GROESBECK



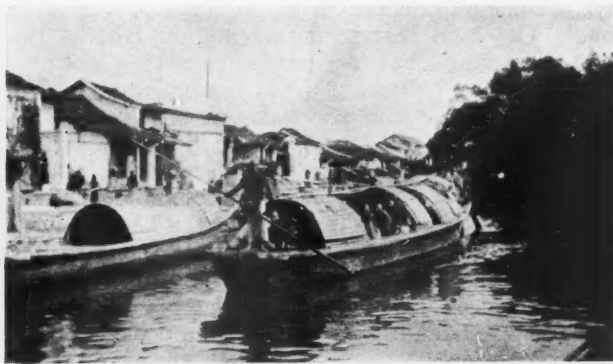
THE one consistent thing about China is her inconsistency. In the midst of all the political upheaval, anti-Christian, anti-foreign and anti-in-general agitation, we made our first over-Sunday trip to an inland station, Kui-su. To all appearances the people, Christian and non-Christian alike, were as friendly as ever, as glad to see us, as responsive. The same weary trip on the same launch with the same array of impedimenta, our own and others'; the same mad scramble over the side as we neared the Hua-pheng bridge, where even the smoke-stack and the pigs have to lie flat to go under the stone bridge; up to the top again, along the incredibly crooked river, between lovely green rice fields, stretching away to the foot of the hills. The far-famed "Chinese characteristics" are illustrated before our eyes as we go. The passenger next to me, seeing that a spark from the smoke-stack had burnt a hole in my umbrella and that other people were brushing off sparks, providently took off his jacket and rolled it out of harm's way, and I was fain to contemplate that bare brown back at a distance of some two feet the rest of the way.

But there was a new development at the last station but one. There awaited us on the wharf Lee Tso-jin and his fiancée, who had been brought hither by her people from White Grave, and left with him. We could not believe our eyes, for it transpired to our surprise that the wedding was to be a double one, for Lee Tso-jin and his brother Tio-seng. Their father was one of the early members at Kui-su, and for many years a preacher; their mother was a Bible woman. Both have been dead for some years. Tio-seng has studied medicine and is in the drug business, and Tso-jin is hospital evangelist and treasurer at Chaoyang. An elder sister came from her home in a neighboring village to help, and a sister of 18, who is studying in the kindergarten training school at Swatow, was there with a number of her girl friends. Neighbors to the number of three hundred or so crowded in and around and over to behold the ceremony. It was so radically different from the old, non-Christian way that nobody could keep still for an instant, and it was a wonder that the high contracting parties knew when to respond to the clergyman.

Both brides wore black skirts and exquisite pink silk jackets. Later on, in their own rooms with the girl friends, they were showing their trousseaux and talking about the changed customs. "Just think girls! If you were heathen you'd be sitting off in a dark corner not allowed to say a word or eat a bite all day long. We'd be having no such good time as this." And another: "And you'd have to howl and lament, too!" "Well," said one bride, "we didn't do any howling!" No greater contrast can well be imagined than that between the ordinary Chinese bride and these happy, normal, Christian girls, enjoying their wedding day with the grooms and the group of girl friends. No wonder the neighbors were astounded. A feast, of course, followed in the evening. We spent the afternoon making calls.

Sunday services began at nine and adjourned at 12:30 for lunch. Many came from far and brought their rice which, carefully measured into coarse bags, was all cooked at once in a big iron boiler. Each family then dumped his bag into an earthen pot, a dish of "accompaniments" was forthcoming, and everybody was soon fed. Then came the afternoon service, roll-call, appointment of committees to visit sick or delinquent members, communion and the collection for the Old Folks Home. This is a part of every communion service in our parish.

After the service we visited three other villages, walking about six miles. After a furlough one had to get used to things again—the dirt, poverty and wretchedness are appalling. The poor babies! I'm sure we saw more of them that afternoon than most of you see in a year, and more boils than you can imagine in a lifetime. This old woman's son is crazy to go to Siam, thinking he can make more money, and she in tears begs us to urge him not to go. This one's worthless son has gone, leaving his young wife with several children, the youngest being twin boys—covered with boils. He used to "bootleg" in opium and left a debt which, according to some amazing Chinese law, doubles every four months, and his poor mother says it is only a question of a short time till they must lose everything. But they are all so glad to see us, and bring out the tea, eggs poached in sugar syrup, and kindred delicacies, which we appreciate, but which I perforce refuse. It takes a young able-bodied man to cope successfully with such refreshments.



HOUSE BOAT TRAVEL ALONG THE CANALS AND RIVERS IN CHINA



SCENES FROM SOUTH CHINA: ON THE BOAT TO CHAOYANG; OUTSIDE THE RAILROAD STATION AT CHAOCHOWFU

The walk back from the last village would have been lovely had I not caught my foot in a cross ditch on the walk and been obliged to choose between a wrenched ankle and a plunge into a flooded rice field. I saved the ankle, and it was too dark to show my horrible state very clearly. We were up at three Monday morning and from the top of the launch, which we had all to ourselves so early, we could enjoy the full glory of the heavens. We watched the stars fade, Venus appear, and then the sun. We were home at eight.

Yesterday was communion Sunday at our own church

and ten were baptized, eight being women. Of the two young men, one is a student in the hospital, the other a teacher in our school. He is a fine young man for whom we have been praying ever since he was a student six or seven years ago. All his people are heathen, very friendly, but it is only now that opposition has been withdrawn and he can confess Christ. He says he has been a Christian for years. There were nearly three hundred at the morning service, which seemed wonderful to us. We feel greatly encouraged by the interest and spirit shown.



"Now Concerning the Collections"

EVERY MEMBER RESPONSIBILITY THE RULE OF PROPORTIONATE GIVING

There is nothing more unscriptural or un-Christian than the divorcement of the religion of the heart and the wealth of the hand. God has joined them together and the act of separation produces spiritual ruin all around the horizon of the soul. It is all right not to let the right hand know what the left hand does under certain conditions, but it is fatal to keep the ministry of the hand separated from the religion of the heart. The hymn lines, "Nothing in my hands I bring, simply to Thy cross I cling," set forth spiritual truth. But the Spirit says, "Come into his courts and bring an offering with you." The hand that is not serving the faith of the heart will not long have power to cling to the cross.

Religious questions have a way of coming around to the treasury. The man who makes no provision for his home need not talk of love for wife or children. If the element of stewardship is omitted from worship or discipleship, either is without meaning or power. Late in the afternoon of that last tragic day in the Temple, Jesus went over to the treasury and watched the people casting in their gifts. Here was the point at which spiritual reality emerged. He had been charging the leaders with hypocrisy. At the treasury He found a demonstration. Their profession was not backed up by the record of the treasury. How can the great Presbyterian Church make

claim of being in love with Christ when she does not rise to the level of five cents a day per member for His cause? I think Christ must be still standing over against the treasury watching. I am wondering if He is saying again, "Lovest thou me?"

Paul, writing that wonderful chapter on the resurrection, closing with "O grave, where is thy victory?" Then he drops into the statement, "Now concerning the collections!" Drops? No; rises! For if Christ did so much, we should rejoice that there is something for us to do. He continues: "Upon the first day of the week," which indicates the weekly offering. The weekly payment keeps the interest constant, is more easily made and interweaves the offering with worship. "Let each of you," means the every member plan. It took the Church a long time to come up to Paul's position. We are only beginning to see every-member responsibility. "Lay by him in store as God hath prospered," establishes the rule of proportionate giving. The rich with large gifts; the poor with small. Each proportionate. The widow's mite was larger in proportion, therefore spiritually larger. In these days of need let us neither underrate the Church of Christ nor divorce the religion of our hearts from the ministry of our hands.—*William Melville Curry, D.D., in "The Pastor's Corner."*

"When the Tide Comes In"

BY FRANK A. SMITH, D.D.

Chairman Northern Baptist Commission on Evangelism



THE story of Christianity is the story of revival. Our Christian faith has not flourished evenly and uninterruptedly. There have been times of inertia and times when the church has forgotten its primary commission and lost itself in devotion to other tasks. But in God's appointed hour the windows of heaven have been opened and there has been poured out a blessing that there was not room to contain. The church has gone its way with alternate light and darkness. Just when the Kingdom seemed to be threatened, the power of God has been made manifest and the fettered spirit has broken through to God. This is the day when men have tried everything and still lack power. In the light of God's dealings in the past, we can reasonably hope that the hour of redemption draws nigh. We have been engaged as Baptists in the second year of a great evangelistic task, and there are unmistakable tokens that the tide is coming in.

Two conclusions force themselves on our attention. The first is that there is a great need for a spiritual revival in the church. Never was the church more thoroughly organized than at this hour. The preaching is not lacking in power or faithfulness. There is a great Christian consciousness that operates powerfully in every public crisis. And yet there is a general feeling that there is needed a fresh supply of spiritual power to give evidence in an unusual manner that God is present with His people. The gospel needs a new note of authority and there must be an enlarged sense of its reality in the hearts of those who listen. A larger baptism of the Holy Spirit—this is the

church's deepest aim. It is a hopeful sign that many are praying for it and that there are hearts agonizing for it. There are many who are moved with a profound conviction that this revival is at hand.

Another conclusion is that a revival is not obsolete. One is constantly meeting with that assumption both in current literature and even among professing Christians. This attitude contradicts a great law of life. Revival is a law of personal religion. Not steadily nor with even step does the soul go forward. There are hours when it lags and is weary unto death; and because the church is the spirit of the individual soul writ large, it will partake of these seasons of decline and barrenness. But no man can limit the power of God. What has been in His Kingdom shall be again. From the first preaching of the Cross He has confounded the wisdom of the wise, and as we lift our eyes in these days of our evangelistic movement we can hear the Lord of the harvest saying, "Rise and reap; the fields are white already to the harvest."

Our convention year was divided by mutual consent so that both evangelism and the task of securing the missionary quotas from the churches should have their proper place. The first period of evangelism ended, December 31, and it is a natural question how far has the tide come in. It is difficult to measure and yet it seems clear that it is higher at this time of the year than ever before. Inquiries have been made from every state and city organization, and replies received from thirty-two states and six cities. The general impression from these reports is one of earnest expectancy. In a few



GOSPEL SERVICE BY COLPORTER MISSIONARY IN A RANCH HOUSE, SOUTHEASTERN COLORADO

states there is a note of discouragement due to depressing economic conditions, spiritual decline or unhappy divisions, but the general impression is that more churches are engaged in meetings and that the results are larger than in previous years. The states and associations are better organized and cooperation is more general. "The outlook is the best ever in our state," writes one; and another says, "One of our associations which has been divided and controversial has every pastor in line."

From the letters the following facts are gleaned: A larger number than usual held special services in the fall and early winter. A large number of churches report over 100 added, and those reporting 60 and 70 are very many more. One state reports over 900 additions in 30 special campaigns. Another reports that 8 churches in two months received over 200. Another state had an unusually large number of meetings earlier in the year, and some churches held evangelistic campaigns for the first time in many years. Two methods are frequently mentioned. One is pastoral evangelism where the local pastor received aid from some neighboring pastor. In one church a large number of neighboring pastors came and did house-to-house visitation during the day and one of them preached in the evening. The other method is personal visitation. All types of churches scattered over all parts of our land have found that the personal efforts of the church members have been blessed to an unusual degree. The campaigns held early in the fall were followed by state and association conferences; some states have made very careful and complete plans. One state set three goals: (1) evangelism in every church; (2) every pastor to conduct one series of meetings; (3) every church to report baptisms. In another state every church was definitely committed to a plan of evangelism, and one-third of these had held meetings with good results. Another writes, "We held evangelistic conferences in every association and they were the best attended in twenty years. Every church in the state is definitely committed to evangelistic meetings before Easter."

The cities report similar encouragement. One of the smaller organized cities has 13 churches which have made evangelism their major task, seven have held series of meetings and five have had personal visitations. In another city every church and mission made a simultaneous effort every Sunday evening in November; another had organized the young people of the churches with fine results; and another says, "every church and mission is at work." These are only a few extracts from the many letters received, and the general agreement is for larger and better things.

The united testimony of these reports bears witness to a higher level. There is always a tidal element in the life of the church. It may go back but it never recedes to the old first point. There is a general deepening of religious interest among the churches; there is a keener conscience to be observed in the fact that churches that had almost lost their evangelistic passion have developed a new consecration. Our whole denominational life must inevitably respond to this deeper spiritual hunger. There is a glimpse of a great deal which recovers for the church its primary vision in declaring Christ the Saviour to those who are its natural responsibility. Some things

abide. There is a kind of uplifting and controlling power that holds us fast even when the lamps of life grow dim and the winds of the spirit cease to blow.

Two things remain to be done. The first is a revival of Bible reading by the members of the church. The month of January brought its remarkable interest in new and vital information from our missionaries in all parts of our field at home and abroad. We called it "The Log of the Baptist World Tour." This should be followed by the reading of "The Log of the First Missionaries," and this latter reading should be just as careful and widespread as the former. No one can estimate the blessing that would come to our hearts and churches and our great missionary cause if one million Baptists would read the Book of Acts during March. More than this, the best background for the completion of our efforts before Easter would be to fill our hearts with the evangelistic message of the first preaching of the gospel, and renew our hopes by a fresh acquaintance with its triumphs. The Home Mission Society and the Publication Society have united to finance the free distribution of 100,000 copies of the Acts to those pastors and churches who first apply.

The last thing is the final plan of our present campaign. It has been suggested to every pastor that on March 1 he send a letter to every member of his church asking them to pray for the coming of the Kingdom of God. The next step will be to gather these praying souls together for a special meeting in united prayer. The next step is the formation of a personal workers' class to train those who are willing to do personal work. The next step is to enlist the entire church in reading the Book of Acts. Then pastor and people will be ready for the great appeal. This should begin in a home-to-home visitation to enlist the sympathy and support of God's people and to bring to confession of Christ those who are ready for this act. The climax will be the public services of the church, when the pastor shall present the claims of Jesus Christ as Saviour and Lord, and call on men and women, young people, boys and girls, to receive His love and forgiveness and openly confess Him.

The outstanding need is that we shall be touched with a renewed and loftier expectancy. The regular course of the ministry is indispensable in building the Kingdom of God, even though it leads to a sort of routine, but something is lacking in our organization and worship and service for others, which nothing but a revival can bestow. If pastors and churches will unite in a wide and earnest spiritual expectation, sooner than we had dreamed the presence of our Divine Lord and Saviour will be felt on every side, and He who died to redeem man will solve every problem and revive our failing spirits by the baptism of power from on high. One state secretary writes:

"There is no doubt in my mind that the evangelistic program has done more to unite the Baptist forces in our state than any other feature of all our programs that has ever been presented. We are united in this; all Baptists believe in the necessity of the new birth and they are responding to the appeal for evangelistic effort. Personally, I believe the results of this special campaign will be away beyond anything that can be tabulated in our year books."



Giving Ourselves Exclusively to Soul Winning

A MESSAGE FROM THE NEW SUPERINTENDENT OF EVANGELISM

BY BENJAMIN T. LIVINGSTON

By the very cordial and unanimous invitation of the Home Mission Society Board I find myself back in our denominational work which I left almost five years ago to take up the work of evangelism through an interdenominational organization in New England.

I am grateful and humiliated by the words and letters which have come from all parts of the country welcoming me to the new task and the fellowship of my brethren, many of whom I have never met.

I shall always be grateful and indebted to our brother, and my friend, Dr. Stilwell, for the great work which he has accomplished and also his genuine interest and assistance in giving me valuable information and suggestions to assist at the very outset of my work.

Although I enter the cooperative program for evangelism which the denomination has adopted when almost two-thirds of the year is over, nevertheless we are facing what many have come to regard as the most fruitful period of the year. The preceding months have been cumulative in their effect. Preparation is well under way for an intensive personal invitation to follow Christ.

Evangelism is the key which unlocks the resources of God and men. "Go, make disciples" is still our marching orders. "I will make you to become fishers of men," Jesus said. We have been too much on the defensive; these recent months have put the church on the offensive and the aggressiveness of our program has brought

blessed results to multitudes. Peter preaches and three thousand are converted, *then* the brethren have all things in common. Saul is converted and *then* becomes the missionary to the Gentiles. Men and money are the result of evangelism which always keeps the heart warm and responsive both in the first century and the twentieth.

As I look forward and think of the still greater opportunity facing us as a denomination, I trust that the organization under way of creating an Evangelistic Committee for each State Convention may be completed; the State Committee to assist in the creation of a like committee in each Association with a similar committee in the local church. Each church will determine its own type of campaign or meeting, but no effort should minimize the responsibility that rests upon every member to assist in winning others for Christ and the Church.

Our denomination was thrilled with the proposed moratorium for six months voted at Washington in order that we might give ourselves exclusively to soul winning. We have discovered anew that evangelism and the other departments of our denominational activities are not antagonistic; they supplement each other. We shall go forward, I trust, in the glow and enthusiasm which has come to our churches during these recent months and reap the greater harvest that God waits yet to give to those who bring all the tithes into the storehouse.



BENJAMIN T. LIVINGSTON

Evangelistic Testimonies from Varied Sources

LIGHT OF THE WORLD AND BUDDHA

Twenty years ago when I came to America, so far as the Japanese are concerned there was no Japanese problem on the Pacific coast. In Japan we have thought of America as the ideal nation and her people as the ideal people. We admired America very strongly and wanted to learn everything from her, so the Japanese sent their sons and daughters to be educated here. And then complications arose and the Oriental problem became very acute in America. For the last ten years the Japanese problem has been the center of political agitations in California. Once we thought the situation might improve, but things have gone from bad to worse every year until today nothing more could be done against the Japanese. But thank God, the darkest hours are just before the dawn of a new day. It seems we are coming

to a new era. America today seems to be viewing the Japanese in a new light. The churches of Christ in America are doing all they can to help the conditions. The people in general seem to desire to be quiet on this subject of Japanese in America. The Japanese understand the existing difficulties and they also understand the immigration situation here in America. A solution of the race problem, at least the Japanese problem, must be reached.

I want to speak briefly of some of the practical things we ought to consider, so that we may be able to give some aid. Two years ago the Japanese were a floating population, here, there and everywhere, without homes, but today they are settled; 90 per cent have their own homes. The greatest problem at the present time that occupies the Japanese mind is how to bring up the children of

Japanese parents born in America. They want to give their children the best education. Nothing can destroy the heart of the Japanese for their children. What the first generation of Japanese cannot accomplish the second generation will. But we must remember that the race conflict can never be expected to be solved in a day. The religion of Jesus Christ is the only solution. Above all, Christ must be made known to them or else all the other things will result in vain.

You will be surprised to know that there is a revival movement of Buddhism among the Japanese in America. There are more than fourteen Buddhist organizations in America today, and they are growing to be very strong. Many temples are being erected. In these places Japanese Buddhists outnumber the Christian Japanese, and they are carrying on their work on a very much larger scale. Christians and Buddhists meet on common ground. Indeed, the teaching of Buddha upon life, the world and humanity is a challenge to the cross of Jesus Christ and His love, sacrifice and righteousness. These two religions are meeting elbow to elbow, shoulder to shoulder, face to face. We must win the world by His love. The Light of the World must outshine the Light of Asia. Who is it that overcometh the world but he that believeth Jesus is the Christ, the Son of God.

The next thing that is very important is this. Most American born Japanese are beyond the high school period. They need better homes, better environment, and above all a better religious atmosphere.

A funeral was conducted by the Buddhists for a high school boy. When they came to offer condolences and comfort, every one of the Buddhists said, "May God comfort you. May the Heavenly Father be with you and comfort you." They made it just like a Christian funeral. I said in my heart, "Oh, the time is coming when every one will say 'Amen' after the appearing of Jesus Christ." There is no other name given among men whereby we must be saved except the name of Jesus Christ.

In many places the Japanese would rather listen to English preaching than to Japanese. In my church in Sacramento we have a fine Baptist preacher to come to preach to the young men and women. There must be closer cooperation. My desire is that all American churches where Japanese are to be found take the children into their Sunday schools and teach them.—*Rev. H. Y. Shibata, California.*

RIGHT AT OUR DOORS

We have a remarkable movement among the Mexicans. Instead of going out to preach the gospel to the world, we have some millions of Mexicans coming to us, and we have the opportunity of bringing this great multitude under the influence of the gospel. I cannot take time to tell you of the distribution of this immigration, but all through the southwest, from Texas to California, and as far East as Pittsburgh, every state has its quota of Mexicans. Many of them work on the railroads. Why do they come? Here are some of the replies they make: "Afraid of being driven into the Mexican army." "High wages." "Luxuries and comforts common in American life." "Desire for education." This desire can be seen when you realize that in all Mexico there are only 103,000 children in all the public schools, while in

Los Angeles alone there are 20,000 Mexican children in the public schools.

What are some of the implications of this migration? First, I believe God is in the world moving things in America and other nations, just as He was with the Jews of old. God got tired waiting for us to go down and give the gospel to the Mexicans, so He has sent some millions of them up here. Here we have them right at our doors. The second implication is that we have a sufficient spiritual dynamic. The gospel message is the power of God unto salvation, alike to the Mexican as to the American. The third implication is that we have a special Baptist obligation. It is a very remarkable thing that the Baptist message is best suited to the



REV. H. Y. SHIBATA (AT RIGHT IN THE FRONT ROW),
JAPANESE PASTOR IN SACRAMENTO

Mexican people, and God is sending the Mexicans into those states where we are strongest. They readily accept the Baptist position and make good solid Baptists of the kind we need.

Another implication is that of sustaining help. We must help these Mexicans. Their ministers must be educated. We must also give them freedom to work out their own salvation. We have had wonderful results in our work. Then there is the implication of the Christian example. Our first duty is to preach to the Mexicans, but then we must so live in our daily contacts that they will see we are Christians. We have got to show them by our attitude that we are Christians.

Then there is the implication of better international relations. As they go back to Mexico, they must go back with their hearts intertwined with the hearts of American Christians.—*Rev. E. R. Brown, Director of Mexican Work in California.*

THE TESTIMONY OF CHRISTIAN INDIANS

The question is often asked, Are the Christian Indians truly Christian? Why not? They have the same nature as we have. Under the preaching of the gospel they have the same convictions of sin. Under the work of the Holy Spirit they have the same repentance. And when they personally by faith appropriate the death of Christ to their sinful condition, the Holy Spirit gives them the same divine life, and we see in their lives the same strong and weak Christian living.

We have about 7,000 baptized Christians among the Indians. Including the other denominations, but excluding the Catholics, we have about 22 thousand Christians. But I will not spend my time in talking figures. That you may see the spiritual conquest of the Indian, I want to give you some things I have seen.

Two missionaries of the Woman's Society were preparing their noonday luncheon upon the bank of a river. An Indian came along riding his pony, dressed in buckskin, face painted. They told him the story of the gospel and invited him to the meetings. He accepted their invitation. The medicine man began to threaten him for going to the Jesus meetings. "If you do not stop going to these Jesus meetings, by the power of my god, at three o'clock tomorrow afternoon I will surely kill you." His god was cruel. That night the Indian who had been threatened did not sleep well, but during the morning he made up his mind he would follow Jesus Christ regardless of what the medicine man had said. His obedience to the call of God had a great influence on the other Indians.

In a large camp of Indians a missionary was preaching on the Trial of Jesus. When the invitation was given, a tall, noble Indian came forward and extended his hand and said, "When the missionary said that about Jesus Christ, I said in my heart, 'If Jesus Christ could bear that insult for me, I would give him my heart and the rest of my life.' And I have come forward tonight to do that." After he joined the church he never sat upon the seat, but took his place alongside the rostrum. Just as soon as the people gathered he would begin to exhort them. One day he said, "My hands are stained with blood of my fellowmen. I never knew until I heard the gospel that there was any religion that could forgive sin like that, but I am a forgiven man." That man walked straight from the time he stepped forward until God called him home to his reward.

Another Indian who had been in the depths of sin was met by a missionary one day who said to him, "You ought to be a Christian." He went his way and began to think about the words of the missionary. He went to the services in God's house and was led to give his heart to Jesus Christ. One day in a testimony meeting he said, "When I was down in the sinful way I had plenty of pleasure, but I was way down here (indicating by a gesture), but since I gave my heart to Jesus Christ, I have come away up here, and I am happy in the Jesus way." Another Indian said, looking over the Bible that lay on the pulpit, "I have tried all the Indian religions, but never found peace until I believed the truth of that Book and gave my heart to Jesus Christ." Those are some of the illustrations of the working of the Spirit in leading lost Indians to Christ.

I am often asked the question, Are Indians improving materially? They are improving in every way. We notice their spiritual life in another way, by their mar-

velous gifts to the Kingdom of God. You may be surprised when I tell you that one Indian church led all the Baptist churches of the southwest district of Oklahoma in benevolence. Another church has given \$10,000 to build a new brick church.—*Rev. H. E. Clouse, Oklahoma.*

GRASS GROWING UPON THE HILLTOPS

I am not one who thinks the large enterprise of the Christian Church and our own Baptist denomination is possible of progress without enlarged machinery. Everywhere you and I hear the words organization, machinery, cogs, until we are weary, and yet can we get on without them? We must have vast machinery. But the problem before us is how to transmute that machinery into spiritual kindness and power.

Now I am sure that if I seem for a moment to be personal and speak out of my own life and experience it will not be wrongly interpreted. This passage comes very near to me because of a recent experience in my own life. I am at present in the eighth year of my pastorate in a church that is not large, but it was much smaller when I began my ministry. I remember at the time of the little congregation that I used to ask myself, Is there any future, any hope of enlarging the scope of this work?

I have a little home in the country in one of the most beautiful spots of California. On top of a hill over my home I have my study, and beautiful times I have on that hilltop alone with the Lord. One day I overheard my wife speaking to a friend and she said that she had cause to go over the hilltop a few days ago and came upon a little path at the top of the hill and she noticed that no grass was growing there. It was beaten bare. "As I stood there and looked at that little path," she said, "I knew the story and I could not help but weep. I stood and shed tears because it told the story of what was going on on the hill." Many a time I have come from that place of prayer to bring some message to my church that I had received there from the Lord. Time went on, the church continued to grow. My audiences that were sometimes only seventy are now often seven hundred. Gradually our enterprise enlarged until we came to the place where we are launching an enterprise to install one of the largest radio broadcasting stations in the world. Instead of one minister who did everything in the church there will now probably be six or seven, and instead of a salary budget of four or five thousand dollars, at present it is above twenty thousand.

What began to happen? The grass began to grow upon that little path on the hilltop. A few weeks ago one of my deacons met me and shook my hand and said, "O, pastor, I wonder whether this thing is going to be machinery and more machinery, whether we are going to lose the spirit in grasping for the mechanism of the thing. I went away and talked to the Lord about it. I came back and told my church that I believed it was possible for us to carry a few strong streams of the grace of God far out so that the world will feel the power and passion of the Church of God. Afterward that deacon came and said, 'I regard this not as a great hindrance but as a divine opportunity.'"

To you who are dealing with the organized work of our great denomination, let me say that card indexes will not save the world. Dictaphones and stenographers and all the machinery that comes into your office will not save the world until you can transmute these things into spiritual values.—*A Pastor in California.*

When Men Have Hearts to Work for Men

BY CHARLES L. WHITE, D.D.



IN the course of a gracious revival in New England a group of the leading business men in a small but prosperous city were deeply stirred with a desire to go out into the highways and hedges and compel the people to come in. In their enthusiasm a committee, made up of the most prosperous business men in the city, whose connection with any enterprise always spelled success, went to their pastor and called his attention to the many square miles of neglected area between their community and neighboring towns and cities, saying that they had it in their hearts to organize a group of men eager to use their Sunday evenings in evangelistic work in schoolhouses and homes beyond the limits of the city. To their surprise the pastor discouraged this effort, saying that he needed them very much at his evening service which was none too well attended. And thus passed a fine enthusiasm and a lost opportunity for expanding service.

In the same state two years before, I had passed a week-end preaching for a very aggressive minister who was away holding revival meetings with a brother pastor. That was an experience I never shall forget, and when I look back upon it the memory of it always gives me a thrill.

Let me tell the story of that Sunday. After the morning preaching service and a brief address before the Sunday school, I hurried to the pastor's home where at 12:30 a leading business man called with a sleigh drawn by two horses to take me through zero weather ten miles to a schoolhouse where the Laymen's Band of that town conducted a Sunday afternoon meeting. About a mile from the main part of the village another man entered the sleigh, for these laymen went two by two, as the Saviour suggested. After we had gone about three miles the driver suddenly stopped the horses saying, "We generally rest here under this tree and have a word of prayer." Each one of us offered a prayer in five degrees below zero weather, but with our hearts greatly warmed by the devotional service.

What happened during the next two hours was typical of what was liable to occur any Sunday afternoon. The laymen generally conducted this service alone but the pastor occasionally accompanied them. When we reached the village we were asked to delay the service a little in order that we might attend the funeral of a woman who had died a few days before. The entire congregation that had met in the schoolhouse had already adjourned to the woman's home a short distance away, where the half-hour funeral service was held, at which I officiated. We then had the preaching service at the schoolhouse, after which I was asked if I would preach again after the burial service in the cemetery, a mile away. This crowded us a little for time, but the congregation actually came back to the schoolhouse for a second preaching service, at the end of which a deep interest developed in the congregation and two men asked for prayers. This made the afternoon so full that after the drive back to town there was only a leeway of fifteen minutes before the evening service at 7:30. That ser-

vice was filled also with the spirit of evangelism and in a crowded church there were three requests for prayer.

On the way from the schoolhouse to the church I was told the story of what the men of the church were doing under their own initiative with the encouragement of the pastor. One man had started that morning and had driven over twenty miles to hold an afternoon service and Sunday school in one of the neglected communities "far away in the woods." There were one or two other places to which these earnest lay evangelists went from week to week, and this was all at their own expense as the teams were hired and paid for by themselves. What this earnest group of lay evangelists were doing in the heart of winter, in weather that would make many people decide to hug the fireside from the vantage of an easy chair, might be repeated in a thousand places throughout our country if men had the disposition to seek first the kingdom of God and His righteousness through direct evangelistic service.

But one of the most far-reaching lay evangelistic endeavors of which I have ever heard occurred in a parish not far from the city in which I had my first pastorate in New Hampshire. Across the river in Maine a highly respected business man, in a town of 3,000 in the center of a rural population, had enjoyed a very deep religious experience and was the mainstay of the little church of which he was one of the officials. He told me this story himself and it made such an impression upon me that I distinctly recall its main outlines. This is the story.

"A man came to my office one day, reporting that a committee of the Masons were to recommend about forty new men for membership in the lodge of which we both were members. A few weeks later these men all joined the lodge. Hearing of this the Odd Fellows got busy and they took in about fifty members. As I was an Odd Fellow I was deeply interested also in this second event. One day as I was sitting in my office I said to myself, 'Our little church here ought not to be beaten by the Odd Fellows and the Masons. We, too, must get busy.' But where was the committee of enthusiasts to go out and solicit men to come to Christ? I knew of no one on whom I could rely to help me. The next Sunday I went to the morning service and watched every man who came in the door, wondering if I could get him to share in my enthusiasm for doing something to win men to Christ and into the membership of our church. One of the men to arrive late that morning was a very dear friend of mine who was a natural leader in the community but who had grown cold in his Christian life. The next night, however, he was sitting in front of my open fire at nine o'clock. I reported to him what had happened with the Odd Fellows and Masons, and challenged him to join me in prayer and endeavor to win men in the community to Christ and to the church. He was staggered by my enthusiasm and begged to be excused but I followed him up closely. It ended in both of us dedicating ourselves again to Christ for this new service of winning men to Him.

"The way we selected the third man was a sure indi-

cation that the Lord was with us. We determined to say nothing to each other but to meet the next Monday night and name the third man. Each of us named the same fellow. But to persuade that third man to join us took some argument. At last the conviction came upon him that he must do his best and he became a tower of strength in the revival that soon began. When we three men went to our minister, well advanced in years and expecting that he was having his last pastorate (which proved true), we explained to him the providential steps that had led us to dedicate ourselves to evangelistic work for men. Our pastor listened with amazement and broke down and cried like a child. The prayer meeting that followed can never be described.

"The next Thursday a meeting for men was called in the vestry of the church and some twenty came. One man was converted, the worst drunkard in the community. The responsibility that we felt for that man was very heavy, and in order that we might do our best in cooperating with the grace of God we employed a man who was out of work to watch the new convert for the next few weeks and assist him in every way possible. His principal times of temptation were during the noon hour and the evenings in which there were no services. As it turned out, the more difficult time was during the noon hour, but every day our watchman stood at the street corner commanding a view of the dining room in which the man had his luncheon and the convert's wife had agreed to hang a handkerchief in the window if there was any trouble.

"About the tenth day the handkerchief appeared in the window at a quarter to one, and a moment later the anxious wife told the watcher that her husband had gone out to get an armful of wood and had not returned. She had discovered that he intended to cross the river in his boat and knew that he would go to the saloon in the town on the other side. The watchman was quick, and when a little later the tempted man had left his boat, crossed a railroad track and climbed up a bank, as he was jumping over a high board fence he leaped into the arms of three of his brethren.

"This story went through the whole community and sent a thrill wherever it was told. The revival spread like fire in a prairie, consuming all before it. I have never heard of anything like it. There was very little preaching. Men built a wagon that would hold fifty and hired horses from the stables and they drove to distant points on Sunday afternoons and on the open week nights, conducting meetings in schoolhouses, empty churches and private homes. The meetings consisted of hearty singing, reading of the Scripture, prayer, a few words by the leader, and then testimonies from others. Men, women and children came from great distances. One man who was said to be 'a hardened sinner,' in whose home services were held, said he would be glad to become a Christian but he had no conviction. We promised him he would have plenty of conviction within twenty-four hours, which came true after we had earnestly prayed for him. The services covered many weeks until the whole countryside practically was won for Christ. Whole families were converted. People who had neglected the church were reached by these meetings, whose beneficial results were apparent for years. Over 160 people came into the fellowship of that church through confession of faith."

Humanly speaking, there would seem to be no reason why the devotion of these three laymen and those that followed their spiritual leadership might not be repeated in a great many places if only men had the inclination of heart to win their fellows to Christ. It is wonderful what happens in a community when a little group of people are on fire with a holy enthusiasm to teach their neighbors the way of life. In one such community a few weeks ago I happened to be visiting and saw at the evening service a husband and wife accepted for membership. This man a little while before was under such deep conviction that he ought to become a Christian that he arranged to give up his work for a week in order that he might have nothing to distract his attention. All during his lifetime he had neglected spiritual things and the church, although his wife had been a faithful follower of Christ. On Thursday night the victory came and he surrendered himself to the Master, the family altar was erected, a blessing at the table was begun, and he stood forth as a follower of Christ. There is one passage of Scripture that comforts this new convert: "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

Is it too much to expect that there are ten thousand men in our churches who have not been very zealous to win their fellows to Christ, who should discover ways to serve Him along evangelistic lines like these zealous men whose experiences I have told?

Tarrying in the Upper Room

When I think of the tarrying in the upper room I think of three suggestions made in the Scripture of what happened in that room. They tarried in contemplation of Jesus Christ. He had never meant so much to them before. The consequence of that contemplation expressed itself in the fact that every one of those men went out to martyrdom for the Lord Jesus Christ. The measure of our life of martyrdom is exactly the measure of our loving contemplation. The measure of our stewardship is exactly the measure of our consecration to Him. The measure of our devotion in this world is exactly the measure of our loyalty to Him, the measure of our gifts to humanity in the name of Christ is exactly the measure of our belief in the Kingdom of God. They tarried in prayer for the Spirit. They tarried in personal supplication. When these men rose from their knees, somehow I think they must have felt as I did when as a boy one day I stood in Copley Square, Boston, and looked at that wonderful statue of Phillips Brooks with his hand on the open Bible, and there at the background, plain enough to be seen but made to look invisible, is the form of Christ standing with his hand upon the shoulder of Phillips Brooks. My mother used to say to me, "Lad, you must go and look at that statue. When you go into the ministry, for which I have prayed since you were a baby, I want you to have the feeling somehow that the figure of the risen Christ is upon your shoulder."

I think these men and women in the upper room had forged into their souls the contemplation of Christ, prayer for the Spirit, and personal supplication. This is the biggest task God has committed to men. I think these men and women arose with a new joy in their hearts. It taught them that the presence and person of Jesus was there never to leave them in the task which was theirs.—*Rev. Frank E. Eden, Colorado.*

Evangelism from Ocean to Ocean as Reported by Field Evangelists

"Go Out and Get Them"

MY plan for a campaign is for the pastor and myself, going together, to visit the people in their homes and wherever we can find them, and also rally the members for the same work. Then in the evening we all come together for the revival service. Prayer along with personal work does great things. We had our best meetings where pastors were eager to work with the evangelist among the people. Where this plan was carried out, without a single exception, we had a splendid meeting, the people from far and near turning out night after night. A good motto for every pastor is, "Go out and get them." "Constrain them to come in, that my house may be filled."—*Rev. J. E. Naylor, East Washington and North Idaho.*

Evangelism Given Its Rightful Place

GIVING evangelism its proper place in the denominational program has resulted not only in a larger number of baptisms than in former years (this report is for 1926), but has led the church as a whole to realize that its first and supreme business is the same as that of the Master who said, "The Son of man is come to seek and to save that which was lost." Our state and associational evangelistic committees are well organized, and have more than 300 of our most spiritual members on the local church evangelistic committees. An increasing number of churches are placing a definite amount in their annual budgets for evangelistic work.

The churches during the last Convention year ordered nearly 40,000 pieces of literature to aid them in putting over their evangelistic program, and continue to make large use of

the circulating library of evangelism, which now numbers over 50 volumes. The calls for the evangelistic lecture of over 80 slides on the work of evangelism and the growth of the kingdom have been more than we have been able to fill.

At our all-day evangelistic conferences we had some of the strongest evangelistic pastors of our denomination. The attendance was nearly 800. This state-wide effort was followed by evangelistic conferences in the associations, thus bringing the work of evangelism closer to the local church. The spirit and interest in these conferences were very helpful. More conferences than formerly were held with the local churches, where assistance has been given in making church, Sunday school and community surveys and in deepening the spiritual life. With the planning of our church buildings, as well as the prominent place given to the child in the church's program, it would seem that the church is hearing Christ say, "Suffer the children to come unto me and forbid them not." Undoubtedly, if the denomination during the coming year would emphasize the reaching of the twenty-seven million children and youth in the United States under 25 years of age, that have no religious instruction, either Jewish, Catholic, or Protestant, we would soon double the average attendance of our Bible schools and thus double our church membership.—*Rev. J. E. R. Folsom, New Jersey.*

What Happened in Colorado in 1926

DURING the past year we have had many blessed experiences in seeing believers quickened and souls turning to Christ. One meeting was held at Alamosa, Colorado, where Rev. T. S. Kelly is pastor, who was formerly pastor at



PUPILS AND TEACHERS OF THE RUSSIAN BAPTIST SUNDAY SCHOOL, CLEVELAND. RUSSIANS, POLES, SLOVAKS, UKRAINIANS AND OTHER NATIONALITIES APPEAR IN THE GROUP

Lamar for fourteen years. This was our second series of meetings at this place, and our cottage prayer-meetings started off with the same spirit we closed with two years before. The church was greatly built up and a goodly number of new members received. The people are also now in full sympathy with our missionary program.

At Center another meeting was held. The work was greatly strengthened, as well as new members received. At Olathe the Baptist building is the largest of several in the town, but at times there would be 50 people on the outside unable to get in, as they came from miles around. We also held a second series of meetings at Simla, with a comparatively new church started by Rev. A. C. Blinzinger, one of our chapel-car men. Rev. C. B. Lewis, their first pastor, is still in charge. At this place we had a substantial ingathering, and the Baptist church is now the strongest in the town.

A series of meetings was likewise held at Fruita, where we had a remarkable experience. The last night, while the pastor was baptizing candidates, people kept coming forward to accept Christ one after another all through the service. Hard hearts were melted in tears, and it was a most blessed time. There have been some very marked conversions among elderly and prominent men. About 40 young people have consecrated their lives for missionary and active service wherever the Lord may call them.—*Rev. E. N. Steadman.*

Net Gains in Church Membership

DURING the convention year closing May 1, 1926, 1,267 were received by baptism into the churches of Northern California. During the five-year period, 1916-1920, the baptisms numbered 4,308; during the next five years, 1921-1925, 6,441. This is an increase of 2,133, or about 50 per cent. But have we received them in at the front door and lost them by the back door? At the beginning of the first period in 1916, our total membership was 17,030, and in 1920 it was only 16,984. In other words, in the five-year period, 1916-1920, we had a net loss of 46 members. Note the change in the figures for the period 1920-1926. Beginning with a membership of 16,984, we reported in 1926 a total of 22,507. This is a net gain of 5,623. True evangelism not only wins new recruits, but renews and conserves the spiritual life of the older members.—*Rev. A. V. Willey, Northern California.*

Young People Enlist in Service

DURING the year eight evangelists have been on the staff most of the time. Two others have done part-time work. These evangelists have conducted 76 meetings. During the summer they supplied 21 churches and missions. Their reports indicate that 2,304 have publicly confessed faith in Christ; 2,826 have given evidence of consecration and of renewing their vows with God and the church. Among the young people between the ages of 16 and 30, 74 solemnly and publicly offered themselves for enlistment in the service of Christ wherever He may lead. (The churches of New York State reported a total of 7,683 baptisms in 1926.)—*Rev. H. Wyse Jones, reporting for New York.*

Loyalty of Church Memberships

THE feature of this season's work (1926) was that of the simultaneous campaigns held in Seattle and Tacoma. The challenging appeal to the entire membership of the Baptist churches in these cities met with such hearty approval that plans were made for even more aggressive and thorough

preparation for such campaigns in 1927. Each of the cooperating churches in these city-wide evangelistic efforts found that there was such absolute loyalty of their membership to the meetings held in their own church, that there was but little running around to hear the speakers in the other churches. These meetings were also a great object lesson of cooperative effort in soul-winning to other evangelical churches.—*Rev. John M. Currie, Western Washington.*

One Hundred Pastors in Volunteer Service

OUR evangelistic endeavors are meeting the same warm and gratifying response through the state as in years past. The Week-End Campaigns are popular with many of our pastors, though we do not confine our efforts to any particular method. At present I am busy assigning pastors to evangelistic fields where they are expected to preach for two weeks, in a cooperative exchange plan. Last year more than 100 pastors gave 220 weeks of services without remuneration. Added to all this, we have had a number of very successful associational conferences, thus reaching the layworkers of the churches. The Home Mission Society is loved everywhere I go, as are the men connected with it. Dr. Stilwell leaves a wonderfully fine feeling and attitude among all classes.—*Rev. C. H. Stull, Ohio.*



WHERE THE GOING IS HARD

Results of Lay Evangelism

TWO victories in Pennsylvania deserve mention as suggestive of the great possibilities in a campaign of lay evangelism under pastoral leadership. The Bellevue church, in the Pittsburgh area, Rev. Fred F. Shields pastor, won a notable victory—223 accessions in twenty months. This church for a number of years had an average gain over losses of one new member per year. With 175 members, an aggressive campaign of lay evangelism was inaugurated, with the pastor as leader. A careful census of their territory was made, a list of "prospects" kept before them constantly. Five distinct prayer groups were formed, which met each week to pray definitely by name for these prospects. Then, after much prayer, workers were sent out to do personal work. Of the 223 accessions 130 came by baptism.

The Clarendon church, in the Washington area, won 128 in a single year. In this group 59 were won through a personal work effort among Sunday school members. The pastor, Rev. P. Mitchell, trained his Sunday school teachers in the art of soul-winning. As a result of their personal effort 42 Sunday school pupils professed conversion. In a careful follow up only 32 of these were baptized. In the personal visitation of these converts in their homes, 17 others, parents

or members of their household, were won for Christ. Later, as a result of this personal work, 10 others came. Thus 32 Sunday school attendants and 27 additional ones united with the church.

These two fields are not unusual fields. These victories could be duplicated in many of our churches. The need of the hour, however, is not for a few such outstanding successes in each of our Associations. We need victories, great and small, in every church in all of our Associations. In the aggregate of such victories will come the great victory for which we labor and pray, and for which we exist as a department of the Home Mission Society.—*Rev. A. B. Strickland, Director of Evangelism in New England, formerly of Pennsylvania.*

Sweeping Revival at Bacone

A GENUINE revival of religion came to Bacone just before the Christmas Holidays. At the end of the meeting there were less than five students left who had not either in this meeting or at some previous time made a profession of faith in Jesus Christ. This is all the more remarkable when it is remembered that there was no emotional excitement, no pressure, but all in the quiet spirit of "Come let us reason together." On the afternoon of December 15th, the baptismal service was conducted at the outdoor baptistry near Rockefeller Hall.

Dr. C. B. Miller, of the City Park Baptist Church, Denver, our evangelist, has for four consecutive years responded to the call to come over to Bacone and help us. He preached straight to the heart. His messages were stirring, practical, happy, forceful. As the years have succeeded each other, the appreciation of the student body seems to have waxed stronger for him, only to be approached and surpassed by his reciprocal love for them.

In order to understand the far-reaching significance of the revival, it is necessary to know the custom which prevails in Indian churches. Believing that the scriptural injunction to "Confess your faults one to another" is binding, the precept is carried out. When a Christian does wrong, fellowship is automatically broken, the error must be confessed publicly, and his fellow Christians given the opportunity of deciding whether he is worthy to "be restored."

One student after another walked resolutely to the altar where vows with the Lord were renewed. At the close of the invitation Sunday night, December 12, over 40 students awaited an opportunity at the front to ask forgiveness of God and fellow students for sins which tender consciences stricken with compunction had driven them forward to confess. As the audience seen and unseen witnessed these open confessions throughout the week, mountains of misunderstandings were moved, icebergs of animosities were melted, and strongholds of sin were broken.

This was not a mere formal act of walking forward, but a real earnest, repentant "getting right with God." Tears flowed down the cheeks alike of those who stood in line and those who marched silently by giving the hand of Christian encouragement and God-speed. One who has not witnessed such an hour cannot appreciate its solemnity and sincerity.

Mr. Pollard, head of the Bible Department, witnessing one of these scenes, exclaimed: "Oh, if only the Baptist churches from ocean to ocean would take Jesus thus at His word and

the members forgive each other, many a church which is now made impotent by unfortunate and chronic divisions would realize a new day of power."

At the close of one of the meetings, Dr. Miller remarked: "I've never seen the like of that in all my life."

At a tense moment, Philip Gover, captain of the football team, came forward to announce his decision to preach the gospel. He was followed by his brother Stephen, who made known his intention to do special religious work. Three girls voluntarily made known their intention to do special Christian service. Back of the decision of one of these promising girls was the story of a missionary mother whose last request was that her daughter should follow in her footsteps. The audience wept silently as it witnessed this answer to the prayers of one of Oklahoma's pioneer missionaries.—*From the Indian Progress (Bacone monthly).*



BAPTISMAL SCENE, BACONE COLLEGE

Importance of Definite Periods

A CAREFUL study of evangelism in two Associations from which complete reports have been received resulted in the following discovery: First, That in the most of cases the largest number of baptisms come in connection with a special series of evangelistic meetings, extending over a period of two weeks or more; second, that in some instances a goodly number of baptisms resulted from the use of the organized personal visitation method; third, that the churches failing to engage in a definite and specific soul-winning effort during the year reported very few if any baptisms; fourth, that a sane type of professional evangelistic leadership brought good results; fifth, that a consecrated pastoral leadership in a series of meetings produced good results; sixth, that a real spiritual awakening came to the churches engaging in a special evangelistic effort; seventh, that the day of the effectiveness of a series of evangelistic meetings has not passed.

Evangelism has been a definite factor in putting a number of our churches "on the map" again during the past year. The promotion of evangelism has been given a large place in state and associational gatherings. In the associational meetings addresses were delivered and open forums conducted. The open forum proved very helpful, a large number taking part. In these forums, preparation, purpose, methods, season, field and conservation of results were the points discussed most. A chart giving the baptisms reported by the Association, covering the past ten years, was used, and a brief analysis of the same was given.—*Rev. Edgar A. Valiant, Minnesota.*

Piloting the Way for 1927

EVANGELISM and stewardship were the great objectives of the Brougher-Bowler meetings during the last two weeks of January. The two subjects were presented by the two speakers twice daily—occasionally three times—from the same platform.

The itinerary included Detroit, Worcester, Boston, Hartford, Conn., Springfield, Mass., Syracuse, Rochester, The Oranges and Paterson, N. J., New York, Philadelphia, Pittsburgh, Cleveland, Columbus, O., and Toledo.

WHAT DR. BROUGHER SAID

Dr. J. Whitcomb Brougher, president of the Northern Baptist Convention, made a distinct contribution to the intensive program of the churches in behalf of evangelism by his stirring address entitled "Mind Your Own Business." He reduced to simplest terms a business that has the world for the field of its expansion.

"It is the Christian's business to 'preach the gospel to save creatures' and to 'make disciples of all the nations' and to 'establish the kingdom of God in all the world,'" said Dr. Brougher. "That is the great purpose of Christianity. If we could get every member of every church to get one person to confess Christ every twelve months, we could double our membership every year and evangelize the whole world in five years."

Dr. Brougher described the "G. O." Club organized by 500 members of the First Baptist Church of Oakland, Calif. He said that it was evangelistic in purpose and during its five months' existence had served materially in an average increase in the membership of the church of fifty per month. Every member of the "G. O." (get-one) Club agrees to seek to win one to join the church by baptism, letter or experience during a period of twelve months. Those welcomed for the first time into the membership of the First Baptist Church of Oakland are asked to give consideration to five or six important items relating to a happy church life. The pastor first makes a plea for harmony that the prospective member may be induced to enter the church with a willingness to help in maintaining the right kind of fellowship or quietly withdraw his letter at any time and submit it to some worshipping body where he or she can work peaceably. The candidate is asked to read the Bible daily, pray daily, seek to win at least one every year to Christ and the church, to contribute regularly and proportionately to the expenses of the church and to missions. Tithing is recommended but not insisted upon. The new member is also invited to find some place in the organized work of the church in which to serve.

It is to be observed that when one joins Dr. Brougher's church it is expected that he shall come with the thought of belonging to a happy company of believers, and fired with a purpose to carry out the great objective of Christ in behalf of a sin-stricken world.

"We should realize that the greatest need of the modern church is for life," declared Dr. Brougher at the noon luncheon for ministers and laymen and repeated at the Ministers' Conference and evening mass meetings. "The church is in need of life that is evidenced by an enthusiasm and determination to win others for Christ and the church."

"No church is a small church," said Dr. Brougher, "It is as big as you will make it, and it will do just as much as you make it."

"The horizon of a church is as wide as the horizon of its pastor, and no wider."

WHAT DR. BOWLER SAID

Dr. Bowler stated that one of the denominational aims which church leaders are hoping may be realized before the Chicago meeting is not only the acceptance by the churches of their quotas, but the securing of the actual pledges from churches and individuals covering the unified budget of 1926-27. "To be able to announce to the denomination by April 1 the total amount which had been pledged by all the churches," said Dr. Bowler, "will awaken the expectancy of our constituencies regarding the year ahead instead of satisfying their curiosity regarding collections at the end of the current year. To interest the denomination in pledging the missionary budget before the year begins rather than raising the bulk of the budget during the last month of the year is to eliminate a serious loss in receipts during the early months of the year." Dr. Bowler made the following clear-cut comparison between the budgets for the years beginning May 1, 1926, and May 1, 1927:

The united missionary budget to come from donation sources for the current year beginning May 1st, 1926, totals \$6,360,000. Of this amount \$5,360,000 is to be raised in contributions from the churches, the remaining \$1,000,000 is to be raised by contributions from individuals. This total budget will barely carry the missionary work which is already in operation and will not provide for any increase in work.

The budget for the year beginning May 1st, 1927, to be received from donation sources is \$6,435,000. The same amount is to be raised from the churches that is being raised this year, namely, \$5,360,000. The remaining \$1,075,000 is to be raised by individuals. In addition to this operating budget an effort will be made to raise in gifts from individuals a special million dollars to finance new denominational enterprises in suburban and outlying districts.

Evangelistic Conference in Detroit

We had a great gathering of Baptists in Detroit, October 31st, 1926. Although it was within a few weeks after our State Convention there was a fine representation from all corners of the state, some coming from as far as the Upper Peninsula. When we proposed to use the main auditorium of the great Woodward Avenue Church, it was thought that perhaps it would be better to take one of the smaller chapels. However, we used the largest room. At the day sessions the seats on the main floor were comfortably filled. At the evening session every seat was taken, not only on the main floor, but in the galleries also. It was one of the largest gatherings that the Baptists of Michigan have had for years.

The spirit was excellent. Several speakers emphasized various phases of the evangelistic message and task. The chief speaker was Dr. J. C. Massee, of Tremont Temple, Boston. In the forenoon he gave a great address which brought deep conviction to the pastors and Christian workers present. During the afternoon he conducted a conference on evangelism, which was illuminating, inspiring and calculated to send all forth with a new zeal for soul-winning.

The evening gathering was most impressive. Dr. Massee spoke for an hour, and gave a message that thrilled his great audience. One of the pastors who had been in Detroit for five years remarked "This is the greatest day that I have had since I have come to Detroit." This pastor has had more conversions and baptisms in his church since October 31st, than any like period of his pastorate. Other similar instances might be given. The conference was wonderfully helpful, and has helped us to create an atmosphere of evangelism which is very manifest in our churches.—H. C. Gleiss.



THE EDITOR'S POINT OF VIEW



WHY NOT A REVIVAL AT CHICAGO?

The preparations are going on steadily and purposefully for the Northern Baptist Convention in Chicago the last of May next. The Chicago Committee is a thoroughly organized body, competent to deal with affairs of moment and quite decided to make this such an affair. Dr. Johnston Myers has been swinging around the circle, addressing ministers' meetings and conference and convention groups, and arousing enthusiasm wherever he has gone. He has also done not a little personal work that will tell later in helpful ways. He has increased his original estimates, so that where he talked of twenty thousand he now speaks of twenty-five thousand as a minimum, leaving the probable maximum for a later date. Arrangements for special trains from large cities and numerous sections bespeak the widespread interest and activity at this early date. Nor has the program committee been idle. To it fell the most important task of preparing a program that should make it worth while for these many thousands of Baptists from all over the northern half of the United States to spend the Convention week in Chicago. That the task will be well performed we have no question.

The value of the Convention—where will that lie? Not in the skill and perfection of arrangement, the bringing together of the largest number of Baptists yet gathered, the newspaper publicity, the carefully designed program, the admirable slogan. Not in these, although recognizing their legitimacy and place in the plan of campaign. The value will depend upon the spirit in which the delegates and visitors come to Chicago. What do they come for, and what spirit will they help create as the Convention proceeds? Will every Baptist present help to make this the greatest convention Baptists have ever held, not merely in numbers and ephemeral enthusiasm but in spiritual power and enlarged vision and consciousness of the joy of Christian fellowship and deepened consecration to the great missionary enterprises for which the denomination and its conventional agencies are responsible to God? These are the questions we should be considering in advance. For on the answer will depend the ultimate influence which the Convention will exert upon the denomination and the world for good.

In what spirit should our people come up to the Convention? If they come in the spirit engendered by the evangelistic movement of the year, this should lead to sessions of great spiritual uplifting and revival power. Revival in a convention? Surely that would be an anomaly, but why should it be? We recall that there was once a convention at Nottingham in England at a time when the cause of foreign missions was having a hard time even to get recognition by the hard-shells of the day; and how by the zeal and passion of Carey and his personal appeal Fuller was made convert and comrade, then Pearce, Ryland and Sutcliffe were added, and the foreign mission enterprise of Baptists began, as the Holy Spirit flooded the lives of these men in that historic hour. Why should it be thought incredible that a similar out-

pouring of the Holy Spirit should occur again? It would not hurt us in this period of the world's history to have a mighty revival break out in the convention hall, that should send ministers and laymen and women back to their churches to spread the contagion of a new devotion to Christ and His church and His program of world evangelization.

Then should the denomination move forward under the inspiring motto of Carey, "Expect great things from God—attempt great things for God."

WILL YOU HELP MAKE UP THE MILLION?

One million Baptists Reading the Book of Acts in March. That is an inspiring idea surely. That is the goal which is set before the Northern Baptists by the Cooperative Committee of Evangelism of the Northern Baptist Convention. Let the idea take possession of your imagination. Think of a host of people reading daily a selected portion of the Book which tells the marvelous history of the beginnings of the Christian era and church, so that when the month of March is over the story will be complete in so far as the Book of Acts carries it. To be one of the hundreds of thousands gives a consciousness of brotherhood, of Christian comradeship.

But the thoughtful reading of the history will mean much more than the sense of numbers. The reader will be in a daily connection with momentous events, which played a part in shaping the world's life seemingly altogether out of proportion to the simple character and station of the chief actors in the scenes portrayed. The secret of the power that made Peter a fearless and persuasive preacher, that made Stephen's face shine like that of an angel in the hour of his cruel death, and that transformed Saul the persecutor of Christians into Paul the missionary evangelist and foremost apostle of Christ, cannot fail to impart itself to those who come to this record with the right spirit, and in the attitude of humble learners and seekers after truth. If read simply as part in a campaign proposal the month will be of small benefit; but if read as the inspired record of the work of God in the souls of men, of the pentecostal outpouring of the Holy Spirit and the spread of the gospel, and of the organizing of the churches which were to represent the body of Christ, there should result a genuine revival of achieving religion in a multitude of professing disciples.

Join the million. Get the inspiration of associated reading. But do not fail to precede the reading by prayer for the illumination of the record by the energizing Holy Spirit. Do not fail to read with the heart and mind, and the will to be a doer as well as a reader of the Word.

RECKLESS AND HURTFUL JOURNALISM

The United Press, a news agency akin to the Associated Press, sent out a dispatch from Hong Kong regarding an attack on an American missionary, who defended himself and his wife, it alleged, with a shotgun, injuring two

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students. This dispatch was distributed to the large number of papers throughout the country which look to this Press for news. Our Foreign Society at once cabled to Swatow for the truth, as Mr. Page was one of its missionaries. It so happened that our special deputation was in Swatow at the time, and the following cablegram came from Dr. Franklin: "Dissatisfied students attacked without any warning Rev. A. H. Page when alone January 11. He escaped from them. He carried no arms. He has fully recovered. He injured no students. Mrs. Page was not present. It is not true that missionaries have requested gunboats."

Of course the truth could never catch up with the false report, even if the United Press sought to correct its erroneous statement, refutation of which was at once placed in its hands. We have seen one editorial in which the editor, admitting there had not been time to verify the incident, under the caption, "Shotguns as Missionary Equipment," proceeds to score the missionary, winding up with the conclusion that "the shotgun and the Bible do not belong together in the hands of a foreigner in a hostile country," and declares that "American missionaries should get out of China and be as quick about it as possible." How much of this sort of newspaper comment has been indulged in there is no way of knowing, but the daily press is quick to catch up a sensational story, slow to retract it if proved untrue.

We use this instance to warn our readers against too ready acceptance of sensational news from the Orient. It is wise to hold one's opinion in abeyance until there has been time for verification. The pitiable truth is that such dispatches as this about Mr. Page, who is not only the innocent victim of an unprovoked attack but also of an absurdly false report, work much harm in the minds of large numbers of readers, and tend to bring discredit upon a great body of the most disinterested and heroic workers of whom the world knows, engaged in its noblest enterprise for human good.

EMINENT AS EDITOR AND EDUCATOR

George Edwin Horr was among the foremost leaders of the denomination in his generation. He was a constructive thinker and his counsels had weight with the thoughtful. As preacher and pastor he was helpful and sympathetic. As editor he made *The Watchman* of Boston a fair model of what a religious paper should be—a journal of intelligent opinion dealing with current events of importance from the Christian point of view and also a journal of religion, ministering positively to the spiritual life and the interests of home and family life. Deeply interested in the denomination and its progress, and in the cause of missions, he made his paper the strong advocate of our enterprises at home and abroad. He served on many boards and commissions of importance, denominational and otherwise. He was a fellow of Brown University, senior trustee of Wellesley College, trustee of Worcester Academy and Shaw University, a member of our Baptist Board of Education, a charter member of the World Peace Union, and closely identified with the Massachusetts State Convention. In all relationships his sound judgment and rare insight were valued. When he left the editor's chair in 1903 for a professorship of church history and later the presidency of Newton Theological Institution, his unusual qualities as scholar and administrator had full scope, and he led

the seminary through some of the noblest chapters of its history, including the difficult years of the great war. Reaching the retirement age of sixty-eight, after rounding out twenty-one years of service, he became president *emeritus* on the occasion of Newton's centennial celebration in 1925. He received many honors. An alumnus of Brown ('76) and of Newton ('79), he was given the degree of doctor of divinity by Brown, doctor of laws by Colby, and doctor of sacred theology by Harvard. He was Dudleian lecturer at Harvard in 1913 and Ingersoll lecturer in 1923 on "Immortality," and the Society of Friends selected him for the address on "The Present Day Message of George Fox" at the Fox anniversary in Philadelphia. These addresses have been published in book form. Other books he wrote, *Hid in the Heart*, *The Training of the Chosen People*, *The Great Ministry*, and *The Baptist Heritage*. The last named, published in 1923, packs into a hundred pages the best history of the Baptists and finest statement of the Baptist position and outlook of which we know. Dr. Horr was a master of condensed and vivid English prose, as a teacher went to the heart of his subject, and made a lasting impression upon his students by his learning and character and his sympathetic interest. Above all, he was a man of deep and reverent piety, a true and humble disciple of Jesus Christ, and his influence will long abide.

WHEN SHAKESPEARE WAS WRONG

One of Shakespeare's frequently quoted epigrams is "Familiarity breeds contempt." Whether or not the exception proves the rule, the fact is that on the evening of January 31, 1927, Shakespeare was wrong. In the throng of people who attended the impromptu reception or "open house" at Baptist Headquarters, 276 Fifth Avenue, familiarity instead of breeding contempt brought forth only understanding and respect. For more than four hours a continual line of visitors moved slowly through the offices in the Holland Building, beginning with the New York City Mission offices on the tenth floor and ending in the Board Room of the Foreign Mission Society on the eighth. The occasion proved to be more than a social event; it was a novel experience for the guests. Few had before realized how Baptist Headquarters was like the nerve center of a great organism, its nerve cords stretching out to the ends of the earth vibrating with every stimulus of interest, enthusiasm, financial aid and prayerful support which the denomination registers as an expression of its Kingdom consciousness. One layman, for example, himself connected with large business interests, observing everything was greatly impressed with the magnitude of the denomination's activities. Another, aware of the congestion that characterizes every phase of life in New York, commented most favorably on the efficiency with which office space at Headquarters was utilized, not a square foot being wasted. Most of the visitors tarried in the shipping room of the Foreign Society where huge boxes of missionary supplies were being packed and prepared for shipment. All of them studied with absorbing interest the original application for appointment as a Baptist missionary written by Adoniram Judson in his own handwriting. The Foreign Society had placed this on exhibition in the Board Room. How many readers of *MISSIONS* know that this is here? Thus the evening was one of information as well as of social fellowship, as the

visitors became acquainted with the secretaries, heads of departments, and the clerical workers of the several organizations. Although Elihu Norton and his wife Amy, who for three months have been entertaining the readers of *MISSIONS*, are admittedly fictitious characters, their counterparts in real life were out in goodly numbers. It is an interesting fact, in this connection, that in advance of any planning for this visitation Elihu Norton had made a personal round of the Headquarters offices, and described in the February issue the gratifying outcome, with illustrations making the visit realistic. Thus the readers of February issue were enabled to share with the visitors from Greater New York what they saw and the impressions they received. Of this we are sure, that the more widely such a visitation can be extended, the larger understanding our people would have of what it means to administer the really vast enterprises of their denomination; and as a consequence indifference would change to enthusiastic interest and unconcern to loyal support. So successful was this first "open house" at Headquarters that already it is proposed to make it an annual feature in future.

EVERYBODY TOOK THE WORLD TOUR

The Baptist World Tour caught the imagination of the Baptists from California to Maine as nothing else has done within the memory of veteran leaders of the denomination. Even in the early days of the New World Movement there was no promotion project that allured so many people into a simultaneous consideration of our missionary and educational enterprises. Reports come from all sides of the unusual interest aroused and of the varied ways in which the Log was made to spread information in family circles and church services. The first issue of the Log was 325,000, and a second had to be printed, bringing the total called for up to 365,000. As there are estimated to be about 400,000 families in the Northern Baptist Convention churches, and family distribution was aimed at, it can be seen how wide was the outreach of this unique piece of travel literature. The state secretaries say they have never known anything to equal this tour in attracting and sustaining not only interest but participation. Dr. Bowler and his associates are certainly to be congratulated on the unexampled success of this original method of promotion. It has not only stimulated interest and imparted valuable information but it has tended to draw the hundreds of thousands of travelers together in the bonds of Christian brotherhood and the consciousness of sympathetic fellowship. It has also created a feeling of expectancy. Now that we have experienced the joy and satisfaction of doing a fine piece of work together we shall not be likely to rest content without finding some new way to repeat the process of simultaneous stimulation of interest.

¶ If Protestant Christianity needed a new stimulus to activity it might be found in the fact heralded in the press of the sailing of an "atheist missionary" as a representative of the American Society for the Advancement of Atheism. He goes to England and thence to Sweden, to determine where to establish a logical center for the atheistic movement abroad. Such a movement is to be met in the scriptural way, "overcome evil with good." The antidote for anti-Christianity is more Christianity.

NOTE AND COMMENT

¶ In a recent volume, *The Pastor's Corner*, we find these queries: "Are you a wing or a weight for the church? A power or a problem? A promoter or a provoker?" Think it over. That will not hurt the best of us.

¶ Very gratifying are the reports that come in of the added interest and help that was received by those who took Elihu Norton's Commentary along with the Daily Log of the World Tour. That was Elihu's aim and hope, in which Amy joined. There is another hope, that this fictitious but in nowise impossible layman may become the type of a host of actual laymen in our churches who will imbibe Elihu's zeal for the missionary and all the other enterprises, local and national and international, in which our denomination is engaged. That would result in a Layman's Movement worth while.

¶ A most interesting piece of literature put out by the Foreign Mission Society is entitled "Osaka, the Mightiest City in Japan." John A. Foote, who has been for twelve years a missionary in Osaka, tells the story in graphic style, and the illustrations will surprise those who do not expect to see a modern city in an ancient empire. He makes clear what the Protestant forces at work in Osaka must do if Christianity is to capture and retain the place which it ought to hold in the life of the people.

¶ Just as this issue goes to press comes the news by cablegram of the death from pneumonia of Dr. J. S. Grant, who for nearly forty years had served as a medical missionary in East China, nearly all of that time being stationed at Ningpo. On December 29 he had the pleasure of witnessing the laying of the cornerstone of his new hospital, toward which the Chinese had pledged contributions of more than \$50,000. We shall publish a sketch of Dr. Grant in our next issue.

¶ Prof. A. T. Robertson, the southern correspondent of the *Watchman-Examiner* and a man of careful statement, says in the issue of January 13 that probably it would be correct to say that all the southern states report a debt except Mississippi. Texas leads the list with \$6,000,000 on the Baptist schools and hospitals—a staggering sum, but the state convention voted to get under the load. Texas is big in more ways than one. He speaks of the slump in gifts to foreign missions, the rapid decrease for several years constituting a tragedy. "It is now openly said by many," he writes, "that the denominational enterprises in general would be in better condition if there had been no \$75,000,000 campaign. A reaction was inevitable, and yet it has gone too far. The Foreign Mission Board is so heavily in debt that it has solemnly decided not to send out any new missionaries, and not to send back those at home unless the debt is removed." The Home Mission Board has also made great curtailment in expenditures. He concludes: "Not in my day has there been so serious a calamity in Baptist affairs as this. . . . It is possible, as some feel, that our people had too much pride in the pledges so easily got for the \$75,000,000 campaign. There is more humility among us now, and good may come out of it all in the end." We sympathize with the leaders in the foreign and home mission work of the Southern Baptists in their distressing situation. Nearly all the denominations have suffered from certain of the movements that grew out of the aftermath of the great war.

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Adoring Gratitude

O LORD, fill us, we beseech Thee, with adoring gratitude to Thee for all Thou art for us, to us, and in us; fill us with love, joy, peace, and all the fruits of the Spirit—Amen.
—Christina G. Rossetti.

A Hymn

(Sung to the tune of St. Agnes)

O Comrade of the Human Heart,
O Son of Love Divine,
Partaker of our Life Thou art
And we would share in Thine.

In Thee is manhood glorified,
In Thee is God adored;
Our heavenly Brother, earthly Guide,
Redeemer, Friend and Lord.

To all our learning lend Thy Light,
To all our work Thy Grace;
Help us to honor Thee aright
Until we see Thy face.

O Jesus Christ of Nazareth,
Who died to make us free,
In youth and till our latest breath
We'll trust and follow Thee.

—Henry van Dyke.

(Written as a special hymn of dedication for the new Mercersburg Academy Chapel. *The Congregationalist*, from which we quote it, says the author changed two lines to adapt it to general use.)

Things in Common with God

But to have things in common with God! That is the marvelous truth. It is a truth that must not be allowed to escape from real life to the realm of theory. It means He shares our poverty and we share His riches! I may be ever so weak, but He is strong; and we have things in common. Is that not what the Incarnation means? He surely had things in common with a sinning, stumbling people! In that communion we share. His broken body meant His having things in common with us! His shed blood! He took our sin: we took His merit. He took our death: we take His life. This is a truth not for the realm of theory, but for the dusty highway of life. To the things in common how great is His contribution!—
W. M. Curry.

Thoughts to Feed Upon

If our answered prayers are precious to us, I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will,

may lead us to God. Do not let any moment of your life fail of God's light. Be sure that whether He speaks or is silent, He is always loving you, and always trying to make your life more rich and good and happy.—*Phillips Brooks*.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

—Whittier.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.—*Romans 15:13*.

If the Lord is, as He unquestionably is, at the right hand of each one whose heart is right toward Him, there can be no such thing as loneliness, no such thing as discouragement, no such thing as defeat, no such thing as atrophy or want of vitality, and therefore no such thing as unproductivity or small spiritual results. In conscious relation to the Living Christ, the Fountain Head of spiritual energy and vitality, lies the deep but open secret of abundant life, abounding service, and undying influence.—*John R. Mott*.

A child of God should be a living beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon*.

O God, who alone canst transform the nature of man, change the ingenuity wherewith I invent worries into a skill at discovering joys. Make strong my memory for pleasure, and weaken it for pain. Give me a genius for gratitude.—*Amos R. Wells*.

You and I say that we wish to be useful Christians, active and forthright builders of the city of God, through home and industry and citizenship and the church. Unquestionably we wish it; but do we *will* it? And have we a controlling will that gets us out to the task, that arranges our time, and plans our efforts, and manages our outlays? Wishing may do for aquatic existence where you can float along with a current or let the tide carry you; but willing is necessary on the terra firma of the spiritual.—*Henry Sloane Coffin*.

Religion, as Jesus reveals it, is the secret of living. It has been obscured by superstitions and traditions. Religion in its healthy operation has been misrepresented and misunderstood. Men have thought of religion as a life of the shut house instead of the open under the free sky. Men, supposed to represent religion, have been like dormice in bare empty chambers, and at the incoming of light their eyes have blinked and they have scampered into hiding. It is this or something like it that has made modern life irreligious, to its great loss in vitality and joy.—*J. H. Chambers Macaulay*.



MEMBERS OF THE BAPTIST CHURCH AT TAIRA, JAPAN, AT THE DEDICATION OF THE NEW BUILDING IN 1926. STANDING IN THE BACK ROW ARE MRS. C. H. ROSS, REV. C. H. ROSS, IN FRONT OF HIM, MASTER ROBERT ROSS, MISS THOMASINE ALLEN OF THE WOMAN'S SOCIETY, AND DR. Y. CHIBA OF THE JAPAN BAPTIST THEOLOGICAL SEMINARY

Evangelism in Foreign Fields

BY WILLIAM B. LIPPARD



THE decision of the Northern Baptist Convention at Washington, D. C., to devote six months of the current year to special emphasis on evangelism preceded by twenty-four hours the announcement that foreign missionaries were rejoicing over the greatest spiritual harvest in Baptist missionary history. The year 1925 was a record year in evangelistic results on Baptist foreign mission fields. Final reports indicate that 23,047 converts were baptized. *This is the largest total ever recorded in a single year in the history of the Foreign Mission Society.* Each of these baptisms means a new light reflecting the Light of the world in areas of spiritual darkness, a new influence at work in some village or community, a Christian attitude toward life and all its relationships, another accession to the steadily increasing multitude who proclaim the Lordship of Christ.

In November, 1925, a Conference on Baptist Foreign Mission Policies stated as the function of the missionary: "The primary work of the missionary is to lead men to accept Christ as personal Saviour and Lord. In this age when missionary service is more highly specialized than it was a generation ago, it is particularly important that, whatever may be the method employed by him, the missionary should never lose sight of his supreme mission. His contribution is spiritual; its fruitage is Christian faith and purpose, a new life, a new devotion to God."

The past ten years have clearly shown how faithfully the missionaries have upheld this primary purpose. Be-

ginning with 1916, the number of baptisms reported each year was as follows:

1916.....	9,777	1921.....	12,174
1917.....	9,770	1922.....	18,415
1918.....	7,098	1923.....	16,852
1919.....	10,145	1924.....	19,786
1920.....	10,483	1925.....	23,047

It is significant that the year 1918, the final year of the great war, witnessed the lowest record reported for nearly twenty years. Since then there has been a steady upward trend in evangelistic results. All the varied activities in the missionary enterprise have contributed to this gratifying achievement. Thousands of converts have come through the 3,645 schools and colleges now conducted on the ten fields. Other thousands have been won through the 84 hospitals and dispensaries and through the ministry of missionary physicians and nurses. Thousands more have accepted Christ in response to the preaching of pastors and evangelists and through the regular ministry of the 8,321 churches. When the reader takes into consideration these ten years of upheaval, both during and following the war, the widespread unsettlement and turmoil from which no country on earth is immune, the rising tides of nationalism and the anti-foreign and anti-Christian agitation witnessed in so many places, then this evangelistic record becomes all the more remarkable.

The following extracts from missionary letters, selected at random from the various fields, show how the varied activities of missionaries and their native associates have contributed to this gratifying record.

Baptismal scenes are always impressive and always beautiful, especially when the ordinance is administered in some picturesque lake or jungle stream. Rev. F. W. Stait, of South India, describes such a scene:

On December 13, at a village called Devamacheruvu, after the service at nine o'clock in the morning, we carefully examined ten converts who were ready to follow Jesus. What a joy it was to witness their zeal and listen to their experiences! At 3.30 P. M., while the sun was still very hot, we went down to a stream and I had the joy of baptizing the first ten converts in this village. Four boys from my boarding school sang the Telugu hymn we usually sing at such services.

A similar experience is described by Rev. G. J. Geis of Myitkyina (Myi'-che-na), Burma:

We had a glorious day last Sunday. For the past two years we have been praying and working for the conversion of some of our older boys and girls. We have had private talks with them and so have the teachers of the school, but it seemed as though we were up against a stone wall. However, last week a teacher gave me a list of the names of 18 boys, and a day or so later the girls handed me their list of six names. Sunday morning they came before the church to relate their experience. All were accepted for baptism. After breakfast we all went to the clear Irrawaddy River where I had the joy of burying them with Christ in baptism.

How a great educational institution like Judson College in Burma contributed to this glorious work of evangelism is recorded in the report of the Judson College Gospel Team:

During the past year the Judson College Gospel Team conducted six campaigns in which 31 students took part. As a result 134 were brought to a public decision to accept Christ.

As an example of the methods used, this was what took place at Pegu: At 9.00 o'clock the Christians of the school and community gathered for Bible classes. At 10.30 Saya Pa Mya joined the band and conducted a gospel service. A few non-Christians came in. When the appeal for decisions was given, four responded, two from Buddhist homes, two from Christian homes. Saturday evening a general evangelistic service was held. Thirteen responded to the appeal for decisions.

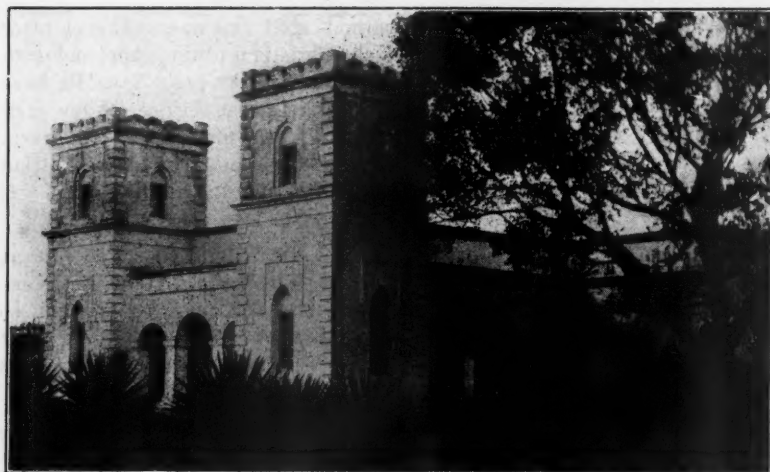
The purpose of an agricultural school, like that at Pyinmana, Burma, is to seek the improvement of economic conditions among the people in order thereby to help in the development of church self-support. Yet such a school is often a direct factor in evangelism. Thus Rev. B. C. Case writes:

On the Sunday after Christmas at the baptismal service at Pyinmana, eleven were baptized, two of whom were workmen in the Agricultural School. The years of preaching we have done Sunday afternoons around the brick pits while the Agricultural School buildings were being put up yielded fruit in the hearts of these two Burmans. The same Sunday we had a meeting in the new village school building at Lewe, where seven Burmans were baptized, the fruits of jungle trips and talks in front of the picture roll at night, followed by the persistent personal work of faithful Christians.

Conditions in China during the past year, owing to the prolonged civil wars, the anti-Christian movement and other phases of upheaval, have not been conducive to successful evangelistic effort. Nevertheless, in spite of the turmoil, missionaries have been accorded friendly hearings. Rev. G. H. Waters, general evangelist of the South China Mission, a region that for months has been under the control of the Red Government at Canton, strikes an optimistic note when he writes:



A GROUP OF NEW FOREIGN MISSIONARIES WHO WERE INTRODUCED AT THE NORTHERN BAPTIST CONVENTION AT WASHINGTON. ALL HAVE SINCE SAILED AND HAVE BEGUN THEIR SERVICE IN WORLD EVANGELISM



THE BAPTIST CHURCH AT BHIMPORE, BENGAL-ORISSA

In spite of adverse conditions, the local government three times changing hands, defeated soldiers looting all in their path, nationalistic agitation, strikes, boycotts and anti-Christian propaganda, *we have carried on throughout the year*, visiting some fifty different churches and holding meetings in over sixty different towns and villages in the five fields of the South China Convention. Throughout the year, moreover, we have met only with a friendly reception wherever we have gone. Time after time, even in these latter months, we have held public meetings out-of-doors, with from two to six hundred people present, standing between one and two hours, listening to the addresses and seeing the stereopticon pictures, and not the slightest indication of unfriendliness. The Christian message has been given to many thousands and everywhere we have urged the churches to recognize that *in spite of everything this is a time for evangelism*.

Four extracts from reports from China show that the missionaries, notwithstanding these unfavorable conditions, have stressed evangelism. Mr. E. H. Clayton of Wayland Academy in Hangchow writes: "Sixteen boys accepted Christ and thirteen were accepted for baptism into the membership of the First Baptist Church here."

Rev. C. F. Wood, in reporting the pastoral work done in Yachow and vicinity, says: "During 1925 36 united with our church by baptism. Many have attended our inquirers' classes and have learned more or less about the gospel, and crowds have attended our big public meetings, bearing the gospel message and appeal."

From Chengtu, where Rev. Donald Fay is the Chinese pastor of the Chengtu Baptist Church, Rev. Joseph Taylor sends this significant quotation from Mr. Fay: "In spite of the political situation and the anti-Christian movement this year, we added eighteen members at Easter time. There were thirty well prepared inquirers asking for baptism this Christmas, but on account of the cold weather we were unable to take them in."

Each year missionaries report open doors and results achieved in some hitherto unentered field. A typical example is that reported by Rev. W. A. Stanton of Kurnool, South India:

During the past year we have had a remarkable movement toward Christianity away out in the Pattikonda Taluk, fifty miles from Kurnool. Here lies a great field of almost virgin soil which we have scarcely been able to touch hitherto. We have always felt rather ashamed that we have claimed it as our

territory, while we were doing nothing to work it. Two years ago I determined that this should no longer be true. We placed one of our best evangelists in a strategic village in that section. After two months of village-to-village visitation he came back with face aglow and announced that in almost every village the people were ready to believe. Last March I took a band of our preachers and toured all through those parts. Great crowds, both of Sudras and outcasts, flocked to hear the Word. On that tour we had the joy of baptizing 127 converts in nine different villages. On a Sunday afternoon the new converts from surrounding villages gathered in the little chapel in Ternakallu, packed to the doors, and, for the first time in their lives, sat down about the table of the Lord to commemorate his dying love. Eleven new villages came over to Christianity during

the year and 357 persons were baptized—one of the largest and most significant in gatherings in the history of this mission.

Even among primitive tribes in Assam, the gospel with its message of redemption through Christ, has been gladly accepted. Rev. R. B. Longwell, writing about the Ao tribes in Assam, says, "There were 450 baptisms in the Ao tribe in 1925, and others have been accepted for baptism. The Ao Naga Christians have also been doing evangelistic work among the Sema Nagas, and in that tribe more than 500 people are now asking for baptism. The Ao Naga Association voted to send one of their young men as a missionary to the Semas."

For five years a great revival has been in progress in the Belgian Congo Mission. It began in the same general area where the "Pentecost of the Congo" occurred 35 years previously. In 1921 the revival resulted in 2,713 baptisms, the next year 3,802 were baptized and in 1923 the number reached 2,572. There were 1,810 in 1924 and 2,044 in 1925, making a total of 12,941 for the five years. In a general report of the Belgian Congo Mission for the past year, Rev. J. E. Geil writes:

"There has been a steady and substantial growth in church membership. Every station reports a long waiting list. Sona Bata has baptized 1,200 during the year and has a membership of 7,600. Banza Manteke has baptized 419 and has a membership of 4,938. Ntondo has baptized 293, which is more than were baptized in any previous year. Moanza, our



A BIBLE STUDY CLASS IN THE BELGIAN CONGO MISSION

newest station, has baptized 60 and has a membership of 142. The Vanga church has added 57 by baptism to a membership of 240. The Matadi church has a membership of 122 after having baptized 53 during the year. Nineteen have been baptized at Tshumbiri. A revival spirit prevails in the Ntondo field. Within a radius of 20 or 30 miles of the station, thousands of people are earnestly seeking after God."

The largest accession in a single station area during the past year, which helped to swell the great total of 23,047, was reported by Rev. William M. Young, the pioneer missionary on the Mong Lem field in China, just across the border of Burma. He writes:

"The year just closed has been by far the best year we have had up to date in all lines of work. The persecutions and threats in different parts of the field cut heavily on baptisms; nevertheless we have baptized 4,629 during the year. Many new chapels have been built, about half of them in new villages. We now have just over 170 Christian villages, with Christians in some other villages. It is impossible to give statistics with absolute accuracy in a field like this, but we have approximately 16,370 church members today."

The joy that comes into the hearts of missionaries as they witness redeemed lives won from heathenism and now following in the footsteps of their new Master is well expressed in the following quotation from a letter of Dr. W. L. Ferguson of South India:

"At the close of our Christmas celebration a song was sung, the benediction pronounced and the congregation moved out into the garden where the baptistry is, under the great



THE BAPTIST CHURCH AT CAPIZ, P. I., BUILT BY SENOR MANUEL GREGORIO WHILE DR. J. C. ROBBINS WAS A MISSIONARY ON THIS FIELD

trees. Here, 15 happy candidates, men and women, confessed their faith in the Lord Jesus and were buried with him in baptism. It was a glorious day and an inspiring service. I could truly take up the words of the Psalmist and say "Thou crownest the year with thy goodness."

Thus missionaries of the American Baptist Foreign Mission Society, in all their efforts, are giving primary emphasis to evangelism. With the prayerful and financial support of the home constituency they will continue with God's help this work of grace so that other multitudes may have a saving knowledge of Him, whom to know is life eternal.

Evangelism of Youth

BY WILLIAM HOLLOWAY MAIN, D.D.



EVANGELISM is proclaiming the good news of the Gospel; the spiritually-minded work of Gospel preachers and teachers in the endeavor to win to Christ by instruction and persuasion; the appointed method of spreading the truth of God. Evangelism is an all-including

word, having in its meaning every element that turns the thought and heart to Christ, from the first word of instruction spoken to a child to the last message of comfort to the aged. We must not, therefore, narrow its significance. Conversion to Christ means more than that very important moment of public confession. It means, because of instruction, an intelligent yielding of the whole life to our Lord. Evangelism prevents as well as heals, and prevention is the greater blessing.

A young tree was broken. Carefully the broken parts were placed together and bound. Years later, in a storm, the tree broke again—in the place where it had been mended.

The heart of evangelism is training. It is the heart of everything of value. If we desire a beautiful garden we do not leave it to care for itself. We plant, keep out the weeds, and train. Thus shall we behold its beauty. A bar of iron worth \$5 made into needles is worth \$355. The increase in value is due to refining and development. Training changed the lad, who seemed always to be whittling sticks, into that most eminent of English sculptors, Sir Francis Chantry.

For five years Porpora, who trained Cafferelli, the singer, would allow him to try nothing but a series of scales and exercises. During the sixth year he added articulation. At the end of the sixth year Cafferelli imagined himself to have made little progress beyond the mere rudiments of his art, but to his astonishment his master said: "Young man, you may now leave me. You are the greatest singer in the world!"

If training can make great sculptors and great singers, why cannot we train people into great Christians?

Evangelism cannot be wholly emotional; it must be educational as well.

There ought never to be occasion for the conversion of adults; this ought to have been brought about in youth. Yet how prone are we, in our reports of baptisms, to emphasize the number of adults who have made profession of faith.

Think of the years lost which might have been used in training and service. Every young man and young woman of twenty-two years of age was twelve years old ten years ago. Not very profound, is it? But very important to remember. Ten short years from childhood to manhood and womanhood!

Now, as never before, attention is being given to childhood and youth. We are being taught how to clothe, how to secure health, and how to train our boys and girls. Surely we must not forget the religious nature!

The brain of a child is most receptive, and children naturally take to religion. Childhood, therefore, is the

most important period of life, because it is the formative period. Habits of thought and life early become fixed, and in childhood God-given powers are most sensitive. The child-mind is an interrogation point; it is more philosophical than we think; it is easily molded; is active, imaginative, and even heroic.

We are told that eighty per cent of our converts come from the Bible school, but it is a startling fact that a large number of these pass through the church out into the world, and are lost to the life and work of the church. We cannot place too much emphasis upon a graded Bible school, but have we not placed too little emphasis upon a graded church? Conversion is not the only essential in the Christian life, for we have often been told that we are saved to serve. To very many the Bible school is about all there is, for they have not been trained in church attendance and in the value of worship. At about a certain age they become serious, feel a sense of sin, and then of forgiveness, are baptized, continue in the Bible school for a period, long or short, but do not become linked to the church. When they drop out of the school their names soon appear upon our long list of non-attendants.

In many of our congregations there is a deplorable lack of young people. Surely if eighty per cent of our members join the church in youth there ought to be a large number of young people attending our services for worship. Children ought then very early to form the church-going habit. Will they comprehend? Perhaps not very much at first, but some day the light will dawn.

A gentleman once showed us a charred piece of canvas, a part of a large painting, which had been almost wholly destroyed by fire. The edges were irregular, and the painting looked coarse and expressionless. At first one could see nothing of interest, but upon backing away there was a perfect perspective, the beautiful face of a child suddenly appeared. With enthusiasm our host explained, "I knew you would see it! That is a genuine Titian!" Walking the streets of Rome, many years ago, our friend had met a boy with a piece of burned canvas in his hand, rescued from a disastrous fire. It was a part of one of Titian's great paintings, and was purchased from the lad. Truth to a child is like that picture to the beholder. At first it is vague and uninteresting, but



BAPTISMS INCIDENT TO MEETINGS OF CHAPEL CAR "GOOD WILL"

some day it will burst upon the mind and heart in all its beauty. Paul, when he thought of Timothy, suggested three stages of life. He wrote to his son in the Gospel, "From a babe thou hast known the holy scriptures." Again he wrote, "Let no man despise thy youth." "Become a model of them who believe, in discourse, in behavior, in love, in faithfulness, in chastity." Still again he wrote, "Study to show thyself approved unto God, a workman who cannot be put to shame, rightly dividing the word of truth."

But there was something before all this: The unfeigned faith that was in Timothy first dwelt in his grandmother Lois, and in his mother Eunice—and then in Timothy.

Our work is to take this force called Youth and direct it—not suppress it. We can change self-sufficiency into self-reliance, self-will into self-control, false ambition into a true ideal, temptations into a means of grace, and selfishness into service.

Samuel ministered in the temple. "Samuel!" It was a Voice calling. The boy arose and went to Eli.

"I did not call, my boy, go and sleep again." "Samuel!"

"No, no, my boy, you are dreaming, I did not call you!"

"Samuel!!!"

"Surely, Eli, you called me. This is the third time I have been called."

Then Eli perceived that God had called the child. A sleeping child! We all know these sleeping children, for they are still ministering in the temple. Lovable children who entwine themselves around our hearts. Children of greatest possibilities.

A calling God! The little faces grow serious, the lips quiver, the eyes fill with tears. God is calling them.

A sleeping guardian! "No, no, my child, you are too young—you do not understand the importance of this, but I am sure that a little emotion will do you no harm. Go to sleep again!"

An aroused guardian! Three calls and Eli woke up. It was God calling Samuel to a great career. Years ago the then pastor of the First Baptist Church of Philadelphia went to a little suburban church to preach. In the audience was a lad of thirteen. He listened to the call of God and gave his life to Christ. He became the head of the great and useful Crozier family. Surely every student who goes out from the Crozier Theological Seminary ought to emphasize the conversion of children.

Rufus King placed his hand on the head of the boy Daniel Webster. Mr. Webster said, after sixty years had passed, "I still feel the pressure of that hand."

Molding Christian character is like making an angel out of a piece of marble—it is a difficult and slow process. We cannot begin too soon. Character forming is like an icicle—the character and color of each drop of water has its determining effect upon the whole. If each drop be pure the icicle will be pure and glisten like a diamond. If it be true that the greater and more complex the organism the slower the process of development, then we need to begin on life as soon as life begins. The church of the future must be a trained church.

Real evangelism contends for a useful life until contented old age—for it ought to be better and better and brighter and brighter until the perfect day—and then the abundant entrance into heaven.

Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR MISSIONARY ENTERPRISE AT HOME AND ABROAD



SCHOOL ORCHESTRA OF THE BAPTIST MISSION SCHOOL FOR GIRLS IN NOWGONG, ASSAM



COLPORTER MISSIONARIES IN NORTH DAKOTA



RAPID TRANSIT IN PORTO RICO



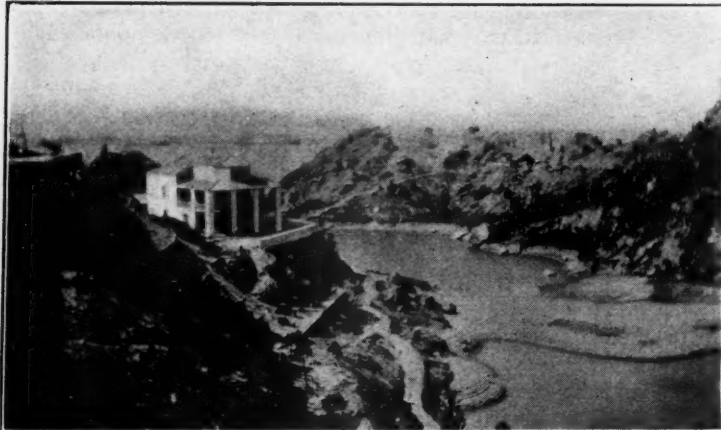
THE WATERFRONT AT ILOILO, PHILIPPINE ISLANDS. ALL SHIPS FROM MANILA ARRIVE HERE



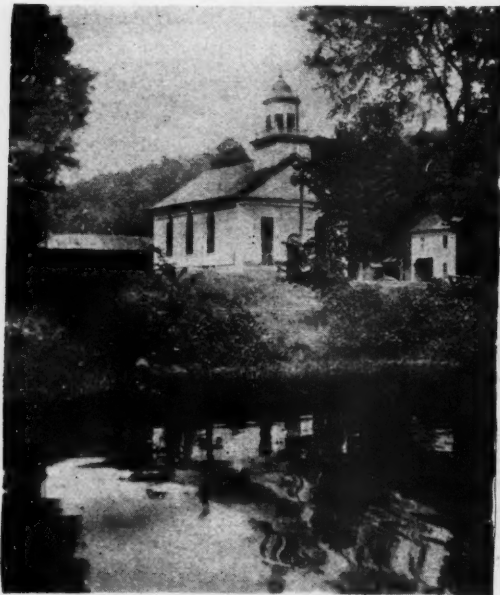
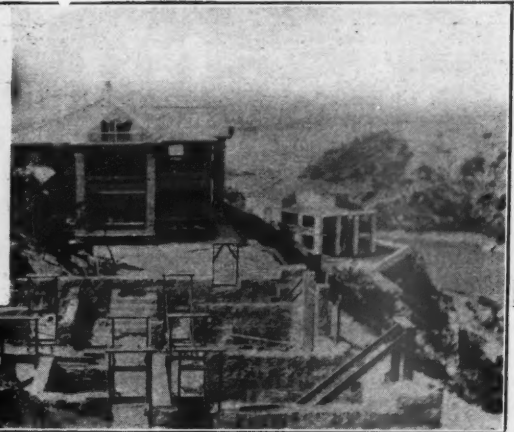
WORLD WIDE GUILD CHAPTER AT PRAGUE, CZECHOSLOVAKIA, WHICH HAS GROWN FROM SIX TO EIGHTEEN MEMBERS



A GROUP OF PATIENTS IN THE BAPTIST HOSPITAL AT PUEBLA, MEXICO



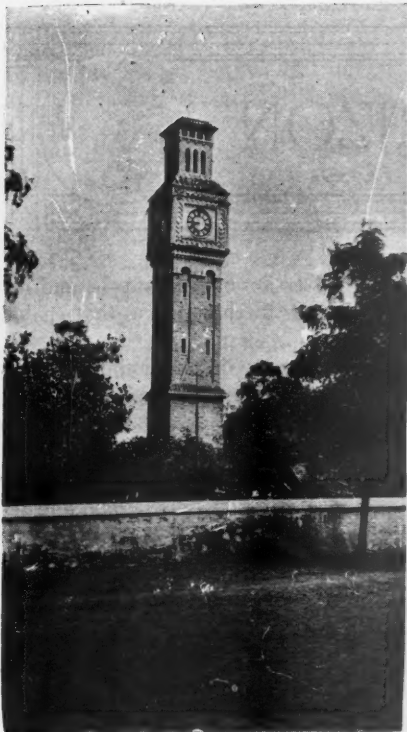
SCENES FROM THE BAPTIST MISSION COMPOUND ON KAKCHIEH ISLAND, SWATOW, SOUTH CHINA



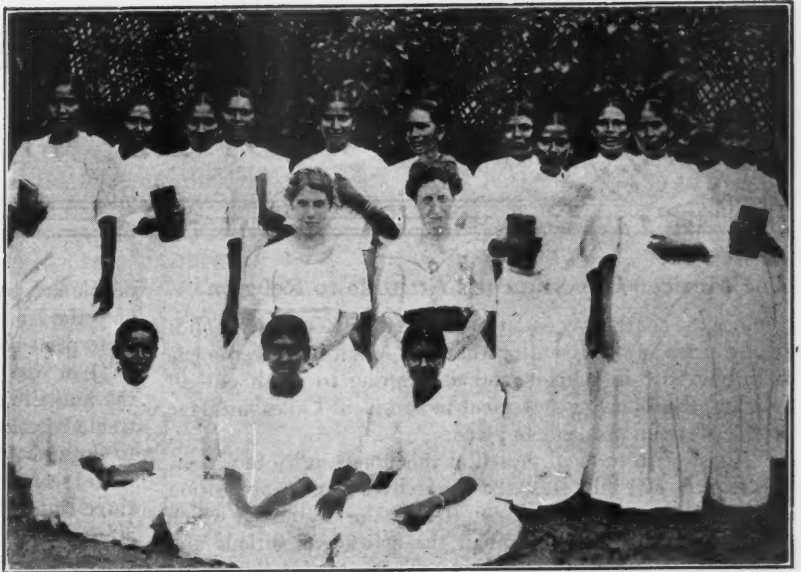
AN OLDER TYPE OF RURAL BAPTIST CHURCH IN A PICTURESQUE SETTING



THE BIBLE TRAINING SCHOOL FOR WOMEN IN NELLORE, SOUTH INDIA



THE PUBLIC CLOCK TOWER OPPOSITE THE BAPTIST MISSION AT SECUNDERABAD, SOUTH INDIA



A RECENT GRADUATING CLASS OF THE BIBLE TRAINING SCHOOL AT NELLORE



A FEAST TABLE AT AN INDIAN BAPTIST ASSOCIATION IN MONTANA



GRADUATES OF THE EVANGELICAL SEMINARY OF PORTO RICO



NEW BAPTIST MISSION HOSPITAL AT CHAOYANG, SOUTH CHINA



The Mexican Government's Attitude to Religion

Since the charge is constantly repeated by Roman Catholics in the press of this country that the Mexican Government is bolshevistic in religion and attempting to crush out all religion, the following statement in President Calles' message to the Mexican people is in place:

"I also wish to avail myself of this opportunity to repeat, ten months after the Catholic hierarchy began its opposition to the Mexican laws, what I stated at the beginning, which has not been modified through the attitude, seditious and rebellious at times, of the clergy. That my Administration does not intend, nor has it intended, to oppose the legitimate exercise or development of any religious activity; that matters of faith or creed or dogma are absolutely outside the action and purposes of my Government; that I hold the same sincere respect for all expressions of conscience or religious beliefs; that it is a gross untruth framed up by the clerical reaction that the Government has endeavored or desired at any time to destroy or combat any religious faith."

The truth of this statement concerning the attitude of the government is confirmed by the Protestant missionaries generally.

The Peril of Revolt in China

The following statement by Dr. Nathaniel Bercovitz, a medical missionary at Kachet, Island of Hainan, sent to the Presbyterian Board of Foreign Missions, points out a new and most serious menace growing out of the present student movement in China. He says:

"In Hoi-how the Chinese are destroying all the old idols and the ancestral tablets. Perhaps I can best get at what I mean by telling you what happened a few days ago in Hoi-how. Students from the various Government schools, headed by their teachers and backed by armed soldiers, went into every temple in Hoi-how and broke down all idols and ancestral tablets. Idols of wood were broken up and burned and idols of other materials were destroyed. No resistance was possible because the soldiers were behind the students. The reason given for this action was that the temples and ancestral halls were of no use to any one, and idols were of no use to any one, and so the buildings were taken over, and will be used for other purposes. Some are being used for schools, and some as Sun Yat-sen memorial halls. A few days later this was repeated in Kiungchow, the orders having been given to carry out this policy throughout Hainan, the orders coming from Nationalist headquarters in Canton.

"Now, we missionaries are here because we want to see idols and idol worship done away with; but our preaching of Christianity and persuading men to accept Christ as their Saviour is something entirely different from ruthless doing away with worship of idols by governmental decree, especially as the avowed object of these acts is to do away with spiritual things of all kinds among the people, a duplication of what was done in Russia. Christianity is not exempted, as witness all the anti-Christian propaganda of the past few months. These

people are trying to take possession of our chapels, and it is only the fact that we hold deeds to these places that enables us to prevent them.

"Just what is the challenge in the destruction of idols and the anti-Christian propaganda? The challenge is in the extreme reaction of things old-fashioned to things which have to do with the spiritual side of life, and to anything which would seem to hinder self-expression of the individual. These three things I have mentioned are the things which have restrained the Chinese in their lives—which have made possible the great strength and civilization and unity of the Chinese race throughout 4,000 years. But following inspiration from Russia and with military power in their hands, the young people of China are overturning all these things which have given stability to the nation, and are embarking on the uncharted sea of revolution. They have seen defects in the old systems, and have seen the weakness of their nation compared with other nations. And their idea of patriotism has been to have a complete change. At the same time I am deeply sympathetic with their legitimate and national aspirations.

"There was a time, eighteen months ago, when the word of a parent, the word of a teacher, was law. Now parents are ignored, and students are in control of all schools. For example, students have demanded—and their demands have been granted—that in all faculty meetings they have equal representation and equal vote with the faculty. Students can decide when they shall have holidays. I tell you it is one big mess. Our mission schools have been having a hard time of it, and we never know from one day to another when something will happen to cause a strike and the break up of the schools. We have not given in to all their demands, but have been compelled to walk very carefully."

Concerning the Baptist Work in China

In view of the many inquiries received at headquarters concerning our missionary work in China, the Foreign Mission Board gives the following information, under date of February 1.

No formal action has been taken by the Board with respect to the withdrawal of missionaries from China in accordance with the reported intention of the United States Government to withdraw all American citizens, but missionaries have been authorized, especially in West China, to vacate their stations when in their judgment disturbed conditions make such withdrawal advisable.

There are at present 214 Baptist missionaries assigned to the three missions in China. This includes wives and single women missionaries of the Woman's Society. Of this total, 42 are in South China, 68 in East China, and 43 in West China, the remainder being at home on furlough.

Several cables have been received from East China. One dated January 12 from Shanghai stated that there had been serious disturbances and that all mission schools had been closed. Another dated January 27 said that the American Consul had recalled missionaries from West China, and

women and children from East China, in order to avoid any situation that might involve the United States Government in action for their protection. A cablegram received January 29 stated that missionaries W. R. Morse, W. W. Cossum, L. H. Randle, W. R. Taylor and their families, and also Dr. and Mrs. Skevington with their daughters and Miss Beulah E. Bassett, had left West China and were making the long journey down the Yangtze River to Shanghai.

The latest information from South China is a cablegram dated January 21 which stated that the story of the attack by students on Missionary A. H. Page, as reported in American newspapers, had been wildly exaggerated; Mr. Page used no force, and it was not true that missionaries had requested gunboats. The cablegram also announced that there was no immediate cause for alarm in the South China field, and that the special deputation which the two Foreign Mission Boards sent to China in December, consisting of Dr. D. B. MacQueen, Dr. J. E. Watson, Secretary J. H. Franklin and Secretary Miss Mabelle R. McVeigh, was proceeding with its study of conditions in South China. Latest reports say it has gone on to the Philippines.

"Y. M. C. A. and Its Significance"

It is a fact of no small significance that in Czechoslovakia a new word has been coined, with the distinct purpose of rescuing the word Christian from the meaning popularly associated with it in connection with clericalism and ecclesiasticism, or the predominant Roman Catholic religion. It means that a student group in the Academy of Mines, not far from Prague, had for some years chafed under connection with one of the local youth movements whose program was not distinctly Christian enough to suit it. To call itself simply a student Christian movement the group felt to be impractical, because of the prejudice crusted about the word. How could it find a name for their organization which would clearly indicate its purpose and avoid the unfortunate implications. The answer was the formation of the new word "Ymca" (pronounced Imka). Not the Student Y. M. C. A. but the Student Ymca. As a student leader expressed it, "Everyone knows that Ymca stands for Christianity and a Christian program, but they also know what kind of Christianity that means. We shall not have to spend half our time explaining that we are not Christian in the sense that we make pilgrimages to the holy mountain"—referring to a famous shrine visited annually by thousands of peasant pilgrims from all over the Republic.

If one doubts the serious purpose of these students, read this statement of Marianovic, a junior and delegate to the International Leaders' Conference in Bulgaria last year: "From now on we have to be a new kind of men. We have to live our principles. We must study what the Ymca expects from every man and carry that out in every phase of our living. One thing we need is for every man to get used to the Bible, to know what it says. We must get rid of the idea that it is a book only for a chosen few. Everyone of us ought to study it and use it in everyday life. The Ymca insists on this for every active member . . . Some people think the Ymca is anti-Catholic. It has no time to be anti anything. We invite every student here, Catholic, Protestant, or Orthodox, to come in and work for something."

It is doubtful whether the work of the Y. M. C. A., in this country or any other, ever received a higher encomium than that. And it is profoundly to be wished that all members of the Association in America had as high an ideal and as keen a sense of personal responsibility as that. As Dr. Mott fre-

quently points out, the Associations have no more imperative duty than to make the Christian stand out more markedly in the familiar name, and that can only be done by character product. The same wish might also be expressed as to all church members.

Baptisms During Year Ending May 1, 1926

	Churches	Baptisms
Arizona.....	50	800
California, North.....	144	1,297
California, South.....	192	2,817
Colorado.....	130	1,831
Connecticut.....	154	859
Delaware.....	17	120
District of Columbia.....	26	574
Idaho.....	46	511
Illinois.....	389	4,736
Indiana.....	497	4,263
Iowa.....	351	2,475
Kansas.....	569	4,641
Maine.....	400	1,124
Massachusetts.....	344	4,043
Michigan.....	358	3,464
Minnesota.....	205	1,507
Montana.....	60	280
Nebraska.....	135	1,286
Nevada.....	17	49
New Hampshire.....	145	436
New Jersey.....	271	2,904
New York.....	939	7,683
North Dakota.....	107	490
Ohio.....	496	3,814
Oklahoma (Indians).....	12	128
Oregon.....	111	1,265
Pennsylvania.....	747	7,069
Porto Rico.....	47	642
Rhode Island.....	110	889
South Dakota.....	99	553
Utah.....	12	105
Vermont.....	104	601
Washington, East.....	65	368
Washington, West.....	99	1,208
West Virginia.....	704	4,505
Wisconsin.....	182	1,031
Wyoming.....	40	471
Total 1926.....	8,374	70,839

Origin of the "G. O." Club

Dr. Brougher said that the notion of a "G. O." club for his church occurred to him after a western railway executive had issued him a pass which entitled him to transportation on any train scheduled.

"With a general officer's pass I had a taste of de luxe travel," he said. "Beyond any earthly authority is that of Jesus who had commissioned us to 'go preach' anywhere, to any man at any time.

"The business of every churchman is the business of Jesus Christ and he should perform it as faithfully as though he were a soldier under orders. Every churchman should realize that his business ought to be conducted on the supreme authority of Jesus Christ, from which there is no appeal. He should feel that his connection with the church is equivalent to his possession of a pass that will admit him wherever there is need of the Lord's work being done.

The Foreign Missions Conference at Atlantic City

REPORTED BY WILLIAM B. LIPPARD

THREE hundred and fifty-two delegates representing fifty-seven foreign mission agencies in the United States and Canada assembled at Atlantic City, January 11-14 for the Annual Foreign Missions Conference of North America. As was to be expected, the program gave major attention to those great missionary areas of the world—Mexico, China, India, Africa—that are today either in the throes of political upheaval or vast social changes, or by reason of conflicting interests of other nations are in danger of rapidly becoming centers of international friction and disturbers of international peace.

Thus the gravity of the present situation in Mexico was voiced by Dr. S. G. Inman when he said, "The Governments of the United States and of Mexico are drifting further apart; the evangelical Christians of both countries are drawing closer together in bonds of fellowship and brotherhood." In view of the open doors confronting evangelical Christianity in Mexico today, as indicated in the report of the Committee on Cooperation in Latin America summarized on page 134 of this issue, it is of the utmost importance that friendly relations between the two countries be maintained.

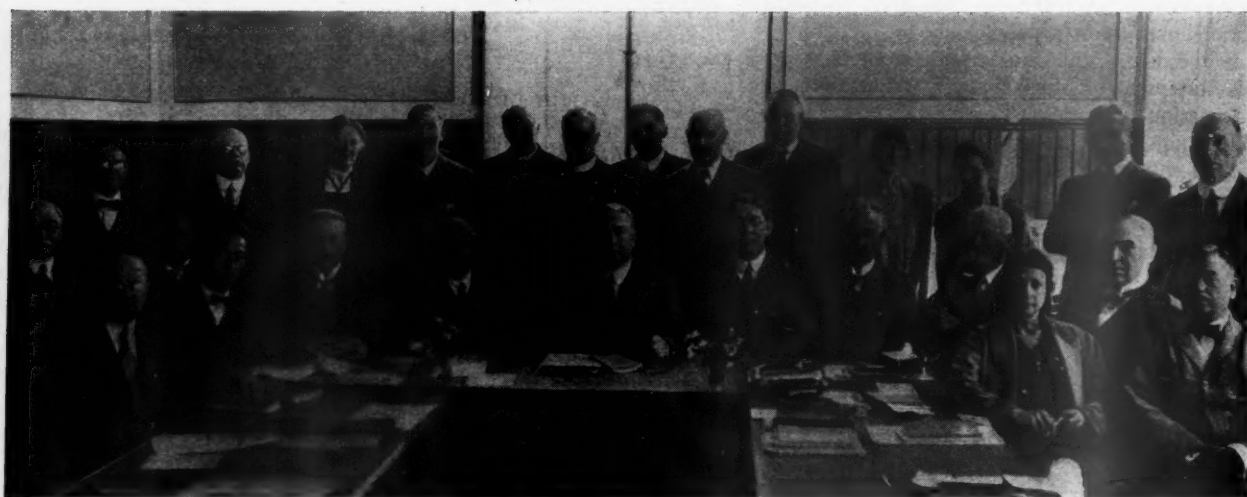
An entire session of the conference was devoted to China, the time being extended into a succeeding session in order that Dr. Robert E. Speer might have a full hour in which to give his impressions and observations. He had recently returned from an extended visit

to China as a member of a special delegation sent by the Presbyterian Board. In contrast to the views so frequently expressed by Chinese and American missionary observers alike, Dr. Speer stressed the danger of transferring full responsibility in missionary effort from foreigner to Chinese on the ground that the Christian church in China was not yet ready for such transfer. Two fundamental elements in any really vital Christianity, he said, namely self-propagation which is the first essential in Christian progress and economic self-dependence which must always precede genuine freedom, have not yet been sufficiently realized to justify full ecclesiastical autonomy or spiritual sovereignty. Indeed the Presbyterian Board is today far more ready to surrender whatever control it may have had than the Chinese are prepared to accept it.

Concerning the present status of Christianity in China, Dr. Speer drew a sharp discrimination between an intangible diffusive Christian influence across the land, of which there was abundant evidence, and an organized expression of Christianity in a visible corporate institution, a group of believers united together for worship, testimony, fellowship and service. Until there was much more of the latter in evidence any attempt to transfer responsibility for the vast religious, educational, medical and philanthropic enterprise which foreign missions have established in China would in his opinion be fraught with the gravest peril in the future of Christianity. As to

the present upheaval in China, the reported influence of Bolshevism, the rising tide of nationalism and anti-foreignism, he said that the Church must neither ignore them nor be overawed by them. The Church has survived many periods of storm and stress in past centuries and will survive this also so long as the Church remains true to her spiritual purpose. Much has been said about developing an indigenous Christianity in China and other lands; but after all this "indigenous" Christianity cannot be otherwise than the Christianity of the New Testament. There are no spiritual values to be found anywhere in the world or to be contributed by any people anywhere that are not already found in Christ.

Preceding Dr. Speer's address Mr. Roger S. Greene of the Rockefeller Foundation had outlined the fundamental economic factors and social changes in China that would eventually help to bring order out of present chaos, while Bishop Gilman of the Episcopal Church discussed the educational problems faced by mission boards, urging a full compliance with the Chinese Government's desire that all mission schools be registered. A previously unannounced feature on the program was the brilliant address by Dr. Timothy Lew, a fifth generation Chinese Christian whose family has given 105 years of Christian service. As Dean of the Peking Theological Seminary, President of the China Christian Educational Association and member of the China Christian Council, he spoke with authority on the Chinese point of view, calling upon the mission boards to change their program from that of oversight to cooperation, to change their



MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL AT RATTVIK, SWEDEN, JULY 17-26, 1926. DR. JOHN R. MOTT SITS IN THE CENTER, DR. WILLIAM AXLING OF JAPAN AT THE LEFT AND SECRETARY JAMES H. FRANKLIN SECOND FROM THE RIGHT

financial policies from gifts to sharing, and to prepare for various readjustments that the present situation in China would inevitably bring forth. As preliminary to this Dr. Lew urged the need of a new program of missionary education at home that would emphasize the spiritual interdependence of the East and the West.

Of course business matters had to have attention, the budget had to be approved, committees appointed, and resolutions adopted. Between sessions several delegates studied an imposing chart displayed in the vestibule prepared by the Student Volunteer Movement showing the number of new missionaries sent out in recent years. These figures are worthy of careful review. Starting from the low point in 1918, the last year of the War, the chart revealed:

	1918	1919	1920	1921	1922	1923	1924	1925
Men	416	695	1071	1070	721	758	602	581
Women	198	196	609	622	380	392	309	333
Totals	614	891	1680	1692	1101	1150	911	914

It is significant that the high point was witnessed in 1921, the same year in which our own Baptist foreign mission societies sent out the largest number of new missionaries in recent years. And then came the steady decline in resources compelling retrenchment and curtailment along all lines of missionary effort.

India had an able spokesman in Dr. R. H. Potter of Hartford, Chairman of the American Board, who like Dr. Speer had visited the fields recently as a member of a special deputation. He had found India seeking dominion status in the British Empire and demanding political and economic independence from the West. Gandhi, the people said, was "like your Jesus." They agreed with Gandhi's spiritual ideals and moral passion but can no longer follow his political program. One great impression made on Dr. Potter was the disappearing distinction between home and foreign missions. The gospel is not yet "at home" in America or Europe; neither is it any longer "foreign" in India. As to Christian progress he said that the gospel was getting on over there about as well as here in America. In a striking paradox, which our readers may ponder for some time as did his audience until the truth struck home, he said, "The gospel will get on everywhere only as well as it gets on anywhere; it cannot get on anywhere any better than it gets on everywhere."

Two sessions were spent in reviewing the problem of cooperation. Few people

realize the vast complexity of the missionary enterprise in these days of stupendous changes and the consequent problems, which no single board can attempt to solve alone but which all must solve together. In reviewing this co-operative activity Dr. John R. Mott outlined the work of the International Missionary Council, a committee that succeeded the Continuation Committee of the Edinburgh World Missionary Conference. At the last meeting of the Council held in Rattvik, Sweden, plans were made for an enlarged meeting of the Council to be held in Jerusalem in the spring of 1928. This will be in the nature of another world missionary conference, and the program as outlined tentatively by Dr. Mott will include such topics as spiritual vitality; presen-

tation of the Christian message in relation to non-Christian faiths; indigenous churches on mission fields; religious education; questions of race and race relationships; the spread of modern industry in the Far East and all its implications; unoccupied mission fields; problems of the home base; and interdenominational cooperation. How fitting it is that such a conference should be held on Asiatic soil and in the very land that gave birth to Him whom the missionaries are presenting as the world's Saviour. How eminently appropriate and inspiring it will be that this great conference should reach its climax and adjourn on Easter Sunday.

Home Mission Councils' Meeting in Philadelphia

BY COE HAYNE

The responsibility of the churches in rural communities, the need of better literature for foreign language groups, cooperation of the Home Mission Councils with the Federal Council of Churches, and legitimate methods of appeal for home missions were among the subjects presented for discussion at the joint annual meeting of the Home Missions Council and the Council of Women for Home Missions held in Miller Hall, Philadelphia, January 4-6.

Two days were devoted to a consideration of rural church life in America. Dr.

Malcolm Dana, of New York City, director of rural work for the Congregational Church Extension Boards, gave the opening address of the rural church section of the program. "Country towns," he said, "are usually oversupplied with churches. Eight out of ten communities which I visit have too many churches, each engaged in a fierce and usually selfish struggle for existence. Business interests have discovered the fallacy of the old slogan that 'competition is the life of trade.' Religion certainly should see that competition can never be the life of the Christian enterprise. Competition is essentially self-centered and selfish. If denominational leaders were really willing and refractory churches can be persuaded to let them, we might sit down tomorrow and work things out. With easily obtained maps, figures and facts, statesman-like allocations, transfers of fields and yokings might be devised which would completely do away with over-churching and under-churching. In the doing, no denomination would suffer any loss of prestige or opportunity. More to the point, every last man, woman and child in America would be given religious privileges."

An important step toward a coordination of the work of the Home Missions Council, Council of Women for Home Missions and the Federal Council was taken by the unanimous adoption of the report of the Committee of Fifteen which follows in part: "It has become increasingly apparent that in many fields of home mission service there has been serious overlapping between the Commissions of the Federal Council and the Home Missions Councils. It is equally apparent that a more adequate occupation of the field would be facilitated by closer relationships. Therefore, in order to prevent further confusion for boards and local church groups, and in order to secure a more united approach to our common task, the Council of Home Missions of the Federal Council of the Churches of Christ in America has been formed. In general the scope of the Council of Home Missions shall include those activities that are assigned by the various denominations to the Home Mission Boards which have entered into the formation of the Council of Home Missions.

"The following spheres of activities are allocated to the respective Councils, it being understood that the initiation of work shall reside in the particular body charged with the major responsibility for the work in question. (1) To the Home Missions Council: Work with Indians; migrant groups; Mormon fields; Spanish-

speaking people of the United States; West Indies; Alaska; New Americans; Orientals; Negroes; Town and Country; church building. (2) To the Federal Council: The Commission on Evangelism; Commission on the Church and Social Relations; Commission on the Church and Race Relations; Commission on International Justice and Goodwill; Religious work in the Canal Zone; Army and Navy chaplains; relations with church bodies in Europe; relations with Eastern Churches; Financial and fiduciary matters; Christian education; mercy and relief; research and education. (3) Owing to the difficulty of assigning definite responsibility in detail and the many points of mutual interest on the part of commissions of the Federal Council and the Council of Home Missions, the following fields of work should be made the basis for further conference: Town and Country work; city, immigrant and industrial relations; race relations (including all races); recruiting and life service."

The recommendations of the five commissions which recently made a study of religious, educational and economic conditions of Mexicans in the United States and international relations between the Mexican and American people, were received by the Councils and ordered printed in their joint annual report.

The following resolution relating to the current discussions concerning alien property rights in Mexico was passed and forwarded to the State Department at Washington: "The Home Missions Council and the Council of Women for Home Missions, assembled in annual meeting in Philadelphia, January 4-7, 1927, representing the church boards of home missions of 27 Protestant denominations with their large constituency of loyal American citizens, affirm their conviction that there is no substitute for good-will in international relations, and hereby petition the President of the United States, the Secretary of State, and the Committee on Foreign Relations, that in their consideration of issues involved between the Government of the United States and that of Mexico they allow nothing to prevent the operation of this principle. That they permit no private interests nor property rights to defeat the full application of this principle to the solution of present day questions between the two Governments."

Dr. Charles L. White, executive secretary of the American Baptist Home Mission Society, was for the third consecutive year elected president of the Home Missions Council.

Getting Acquainted With Baptist Headquarters

BY HOWARD B. GROSE

IT was a happy thought, that of inviting the Baptists of Greater New York to wind up the World Tour by paying a visit to the Headquarters of the Societies and Boards at 276 Fifth Avenue on the evening of the last day of the trip, Monday, December 31. Dr. E. C. Kunkel, who has charge of the promotion work in the Manhattan area, originated the plan and in association with workers at the rooms carried out the program successfully. The first part of the task was to get the notice properly before the pastors and churches and secure the attendance of the church members. At Headquarters arrangements were made for the reception of all who came, each organization and department providing for its part of the welcome and entertainment. The hours designated were from five to nine, and the procession of guests began promptly, and continued without serious gaps until the closing exercises shortly after nine. Without an exactly accurate count, due to the fact that many did not follow the dotted line but took an independent course, it is a safe estimate that more than 500 Baptists from the city and suburbs and more distant points passed through the rooms, and gained a wholly new idea of the extent of the work which our denomination is doing through the agencies represented promotionally by the Board of Missionary Cooperation.

Join the procession, and see to what it leads. The start is made in the elevator on the ground floor, and the trip is personally conducted from the beginning, various conductors appearing at each new station on the way. The first stop is at the tenth floor, where visitors are first received in the offices of the New York City Mission Society. (In all the offices, it should be said, the guests are welcomed by the respective heads.) Then they are passed on to the rooms of the Ministers and Missionaries Benefit Board. On the same floor they enter the headquarters of the Woman's Home Mission Society, and here there is a double reception, for since the Home Mission Society has its headquarters at 23 East 26th street, its officers have been invited by the Woman's Society to receive with them. When this group has been passed the visitors are conducted down one flight to the ninth floor, and through the open door at the foot of the stairs pass into MISSIONS' business and mailing list offices, where they are greeted and in-

ducted into the sanctum sanctorum, where they are welcomed by the Editor, who points them to the remarkable frieze figures representing the costumes of South India and to other objects of interest before permitting them to go on to the rooms of the Board of Education and the Department of Missionary Education, where the display of literature is a surprise and the force of entertainers kept busy.

Through another door and they are in the main room of the Board of Missionary Cooperation, with attention directed to the offices of the heads of departments and of the general secretary. Passing through this large and crowded room, with its full literature counter, they come next to the rooms of the treasurer and bookkeepers, who handle a vast number of accounts. Then they are conducted to the shipping room, and realize for the first time what it means to distribute the thousands of tons and tens of thousands of pieces of literature required for the denominational information and the use of missionary conferences, schools of missions, study and reading books, and society leaflets and pamphlets.

Now the visitors go down a second flight of stairs and are conducted first into the rooms of the Woman's Foreign Mission Society. Then they are ushered into the reception hall of the Foreign Society, from which open the offices of the secretaries. They note with interest some of the curios in cabinets as they pass toward the treasurer's office and accounting quarters, and are escorted into the outer hall and to the Shipping Room at its end. Here they meet what proves one of the greatest surprises, as they get some faint idea of what it means to pack and ship the equipment of missionaries and attend to the countless details of outfitting and upkeeping the great missionary force thousands of miles away. They are now near the end of the somewhat long but most interesting journey. Conducted to the Board Room of the Foreign Society the guests find themselves in a goodly company, and are served by Headquarters workers with prohibition punch and cakes as a refreshing finale. They have made the round and have gained an excellent idea of the extent of the work and the reason why so many workers are required to carry on this great business of the Kingdom. Assuredly they will have a deeper interest

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in the denominational undertakings because of this personal contact.

The expressions of surprise and pleasure were constant. And when a great company had gathered in the Board Room of the Foreign Society at about nine o'clock, there were some informal words of welcome and appreciation. Dr. P. C. Wright spoke briefly; as did Dr.

J. C. Robbins, Rev. Tota Fujii, associate of Dr. Axling at the Tokyo Tabernacle, Drs. Sears and Kunkle, Mrs. Howard Wayne Smith, and Mrs. N. R. Wood. The Hungarian Church choir rendered some appropriate hymns. The visitation was voted a great success, and the suggestion came from many that it ought to be made an annual event.

Board of Missionary Cooperation

Leaders Set Goal for Baptist Missions

IN a series of meetings that began in Detroit January 14 and ended in Cleveland January 31, Dr. James Whitcomb Brougher and Dr. W. H. Bowler were met with marked evidence of growing interest in the denominational plans. The messages of these two leaders, one the president of the Northern Baptist Convention and the other executive secretary of the Board of Missionary Cooperation, were delivered twice and occasionally three times daily. The audiences were larger than in last year's memorable meetings, and in some cases, as at Paterson, the church was not large enough to hold all who wanted to attend.

Speaking from the same platform, these two leaders presented the related themes of world missions and evangelism. "A church has as wide a view of the world as its pastor," Dr. Brougher has been telling the responsive audiences. "The size of the church does not depend on its membership. If the small church contemplates in its program of activities and giving the needs of the whole world, then that little church may rank as the biggest church in the world."

Dr. Bowler emphasized the advantages of a denominational statesmanship—better to call it Christian stewardship—that makes unnecessary the seeking of loans to tide our missionary organizations over two or three lean months at the beginning of the new year.

"Let us so shape our financial program that the expectancy of the denomination regarding the year ahead will be awakened to the keenest edge instead of satisfying a curiosity regarding the collections of the year just closed. I present this goal: *By April 1 every church in the Northern Baptist Convention to raise its missionary budget for the year beginning May 1, 1927.* Our national headquarters staff should be able to announce to the denomination by April 1 that the total amount of \$6,435,-

000 has been pledged on quotas by churches and individuals.

"The same amount is to be raised from the churches that is being raised this year, namely, \$5,360,000. The remaining \$1,075,000 is to be raised by individuals. In addition to this operating budget an effort will be made to raise on gifts from individuals a special million dollars to finance new denominational enterprises in suburban and outlying districts."

Wherever the plan for early quota acceptance has been discussed its advantages have been approved because of the clear fact that every branch of denominational work will benefit from an arrangement that will make the fiscal year actually produce twelve months' revenue. Of course to make the plan effective the church will need not only to have early action on its quota, but to put into effect the Every Member Plan or its equivalent in order to obtain the necessary individual pledges before May 1. The early returns indicate a substantial gain in the number of churches accepting quotas, and if the follow-up work is thorough, the outlook for Baptist missions will be bright.

To the end of the calendar year 1926 the total missionary receipts were \$2,419,191.76, and exceeded by a small margin the record for the corresponding period last year. The fact remains, however, that less than half of the budget was raised in eight months, and that is precisely one of the conditions which the new plan of early quota acceptance is meant to relieve.

The World's Greatest Meeting

IT is by this time pretty well known throughout the denomination that Northern Baptists hope to have in Chicago next May the largest Baptist Convention ever held in America, or the

world. The convention dates are May 30 to June 5.

While the officers of the Northern Baptist Convention do not set a particular attendance goal of 20,000 or 25,000, which numbers have been mentioned—a Chicago newspaper hints at 30,000—there is full sympathy with the Chicago idea of making the 1927 meeting one of record size and interest. There are of course difficulties in gaining and holding the attention of a great number of people, and therefore the utility of bringing many thousands of Baptists together, measuring utility by the resulting impetus to denominational work, will depend on the success with which major purposes are held up to view and impressed upon the minds of those who attend. Not simply a great week in Chicago, but a great year of Baptist achievement, is the thought that will be kept in mind by those who are planning the program.

The Coliseum, which it is said can accommodate 25,000, will be the meeting place and already arrangements are to a considerable degree worked out. In January, Dr. Brougher, president of the Northern Baptist Convention, attended a preliminary meeting held in Chicago to discuss the program in its larger aspects. Though not yet settled in all details, that program will without a doubt be extraordinary. The keynote of a great spiritual uplift, associated with the idea of the world's greatest meeting of Baptists, has appealed strongly to a denomination which was roused to unusual interest by the World Tour. In keeping with this thought the program will glorify the dominion of Christ over all nations. The spirit and outlook of youth will be invoked in an interracial student conference in which every branch of the human family that has received the Christian message from Baptists will be represented. A conclave of Christian Indians will be another feature certain to awaken much interest.

Speaking for the Chicago committee Dr. Johnston Myers says: "Thousands are looking forward to this meeting. Abundant provision will be made for both business and inspirational sessions of the Convention. The objective will be the glory of Christ our Redeemer. His person will be the center of thought and interest. We will glorify Him with the great throng, the great messages, the great songs of praise and the devotional spirit. Thousands are praying that we may have a pentecostal blessing which will extend to every part of our denomination, and even reach the entire Christian world."



HELPING HAND

Evangelism Through High Schools and Colleges in the Orient*

EAST CHINA

NINGPO HIGH SCHOOL

Four of our fine High School girls were baptized this spring. One of these will be a senior next term. Her mother is a Buddhist nun and lives in the temple. Shortly after her baptism she took our Bible teacher out to see her mother and try to show her the better way. The other three were also from non-Christian homes. They need your prayers more than you can possibly know, because they will have to furnish the only Christian light their home has. Another bit of good news is the fact that our own Esther Sing has taken her degree in Shanghai College and is coming to us this fall to teach history and civics. She is a live wire and we hope she will put new life and ideas into all of us. We had a fine senior class this year, Christian and loyal. Marion Pih, who has been helped with Mission Student Loan money for two years and a half, is so fine that we have asked her to stay with us as a teacher in the J. H. S. Another is to go to teach in the Huchow J. H. S. and all the others are well placed.—*Dora Zimmerman*. (W. O. Page 112).

HANGCHOW

We were all sorry to see our Chinese acting-principal, Mr. Yuan, leave us. He has held the confidence of all the faculty and students, and it seemed to us he was the one who could best lead the school in the near future at least; but he was not satisfied to remain in school work, and is entering a law school in Shanghai. Our Board has invited Miss Nyi Sih-Mei, who is now in the United States, to return to our school as principal as soon as she has completed her studies there.—*Gertrude McCulloch*. (W. O. Page 105).

SOUTH CHINA

SWATOW

Miss Mabelle Culley in a recent letter writes of the Commencement exercises of the Abigail Hart Memorial School in Swatow: "It was especially interesting to me to see our Chinese principal, Miss

*Continued from February issue

Pue, seated on the platform in charge of the exercises. The picture of her standing in the midst of her circle of graduates as she presented the diplomas for the school will be one of the happy memories of that day. Her quiet efficiency seemed to be enhanced by the words of parting as well as encouragement to the graduates to use every opportunity in the future to be true Christian young women in China. As the first Chinese woman principal of this, the first High School for girls in this Ling Tong District, you can imagine how her leadership has been watched by all, while the school has received the benefit. Needless to say, such a position has not been an easy one to fill, especially with the political condition of Swatow as it is, but she has come through it all successfully.—*Mabelle Culley*. (W. O. Page 124).

KAYING

We are happy to be able to report the graduation of our second class of girls from High School. There were eight, all Christians, who finished. Of these girls three are from Dr. and Mrs. Bousfield's field, Sunwa, and will probably be employed there in schools and hospital. Two of the other girls are going to Shanghai Baptist College. One goes to Hopo; her father is pastor there. The work there has suffered since Miss Dulin left; we hope with Ida Ching there it may be built up again. Another one of the class was considering a position in the girls' school belonging to the Mennonite Mission in Shonghong, Fukien, and the eighth will probably come back to the school.—*Anna E. Foster*.

WEST CHINA

SUIFU

Just now we are getting disturbing news from down river, where a British gunboat bombarded Wanh sien. The Consuls are advising women and children to leave the province before further trouble breaks out, but we have been used to disturbed conditions for so long that we can't seem to get very much excited. The Chinese here are very friendly and our schools are opening with

good registrations. We have over 200 girls, about 70 of whom are boarders. It looks as though we should have a very good year.—*L. Emma Brodbeck*. (W. O. Page 136).

JAPAN

Native leaders trained for service. (See W. O. Pages 145, 148, 154 for statistics).

JAPAN'S TRIO

SENDAI-HIMEJI—YOKOHAMA

The three High Schools for girls have made definite progress. The Sendai School has called a brilliant and devoted Japanese Christian man to be its principal, and after much prayer and with a real desire to do definite evangelistic work he finally consented to accept and has been formally installed. Students and faculty believe he will lead in educational service, but far more important will be his message about the Great Teacher, a message which he is well qualified to give through his life and his words. The Himeji School has called to its faculty another fine Christian Japanese man on the Pacific Coast, and he has accepted, but feels he must do a bit more evangelistic work before he goes back to Japan. This means that his spirit will constantly be evangelistic. The staff of the Mary L. Colby School has been sadly depleted, and two missionaries have carried impossible loads of responsibility. Two fine young Japanese women have been added to its faculty in the last year or two, and gradually mis-



SHIZIU TSUMODA, A FINE TYPE OF CHRISTIAN JAPANESE WOMANHOOD, THE RESULT OF OUR SCHOOLS IN JAPAN

sionaries will decrease as our Japanese Christians increase in leadership, our hope and our prayer.—*Miss McVeigh*. (In Annual Report).

EVANGELISTIC TOURING OF A TEACHER

I came away with the feeling of deep

gratitude for the privilege of working with the Japanese and with a vision of the wonderful opportunities that are open for evangelistic work in connection with the church in a town like Taira, and a sincere wish that I could spend my days of service there. Nothing would give me greater joy. But whether the



MISS LILIAN EASTMAN

place is city or country, school or church, the field is one and the doors are many, so I am just glad to be here in Japan.—*Thomasine Allen, Sendai.*

YOKOHAMA

Two of our new assistants are graduates of our Himeji School. One of them took the Special English Course at Mary Colby, and has been doing through this last term the kind of direct-method English teaching that we used to think only a foreigner could do. The other girl, after two years in Kobe College, went to our Osaka Bible School, graduating this spring. She gave up temporarily her plans for further Bible study in America, because of the immediate need here, and has gone into the teaching of curriculum Bible with all the enthusiasm of her radiant faith. She is steadily winning the hearts of the girls, and it made me indeed happy to see the girls coming to her freely with their personal problems after only a very short time. She is already the superintendent of the Sunday school connected with the school, and from the fall will probably have charge of the outside Bible schools where our girls go to teach on Sunday afternoons. On July 11 ten girls were baptized into the Kanagawa church, each of whom has been helped by the quiet influence of this same young teacher, Miss Kinugasa.—*Annabelle Pawley.* (W. O. Page 156).

Lilian H. Eastman

Suddenly in the midst of active service on behalf of her beloved Burma, Lilian Eastman, a missionary of the Woman's

American Baptist Foreign Mission Society for nearly 30 years, was called to her heavenly home on January 11th, 1927. She was born in Spartanburg, Pa., March 15, 1870, was a graduate of Union High School, attended Lake Erie Seminary in Ohio, taught one year and spent two years in the Baptist Training School in Philadelphia. Baptized in 1889, she served her home church and other churches as a missionary for several years. On October 16th, 1897, she sailed for Bhamo, Burma. For many years she was associated with Miss Margaret Sutherland at Kemendine School, Rangoon, Burma. The letters written to the foreign secretaries during her long period of service give a glimpse of her characteristics which have made Miss Eastman a power in Burma. She expressed great devotion to her Board, unparalleled affection for her fellow workers, an intense loyalty to the Burma girls and their needs, a deep lasting love for the work to which she believed she was called. Miss Eastman was patient, persevering and true to her convictions. Her sympathies were wide and strong and her appreciation sincere.

Miss Eastman reached home in the spring of 1926 and was very happily located in a cozy home of her own, the gift of her brother in Union City, Pa. In writing of this home she says: "It is so peaceful and quiet here, so different from having 570 girls and 28 teachers with you every minute of the day." Happy as she was in her home, she gladly consented to do deputation work and welcomed the opportunity to be an interpreter to the churches at home of the great work which they are doing in Burma in educational evangelism. She rejoiced always in the spiritual results of their work, and testified to the consecrated service of the Burmese helpers.

The Woman's Foreign Mission Society has sustained a great loss, but the work of Lilian Eastman will abide, for she made the greatest of all gifts—herself.—*Mary Lathrop Bishop.*

The Woman's American Baptist Foreign Mission Society Takes an Important Action

The Woman's American Baptist Foreign Mission Society has just taken a step which it has come to see is unavoidable. This conclusion has been reached only after serious consideration and much prayer.

We have built our budget annually on the amount authorized by the Northern Baptist Convention, but each year the denomination has failed to reach its goal, and in spite of the frequent cutting down of our work, we have faced a steadily growing debt.

The Executive and Finance Committees of the Society, therefore, have voted that we cannot send out any new missionaries this year, that we must retain at home about sixteen of those now on furlough and make decided reductions in the funds allowed the missionaries for the conduct of their work in the field, in addition to cutting the expense at home. This will result in closing some lines of work, and placing new burdens on the shoulders of the already overworked missionaries.

It is heart-breaking to close down work in these days of promise and of challenge. We can only trust that as we try to do what is right by living within our expected income, God will somehow overrule this situation for good and will bring a spiritual victory for His kingdom out of what may seem defeat.

THE EXECUTIVE AND FINANCE
COMMITTEE OF THE SOCIETY.



TIDINGS

Who Are Your Missionaries?

The number of missionaries is so small in the West Central District that the missionaries of Northwestern District have also been included here. The page references are to *From Ocean to Ocean*, while the R. stands for the Book of Remembrance. It is suggested that these outlines will acquaint the women with the work of the several districts and particularly the

actual work carried on in their own district.

Scripture Reading: Luke 14:25, 15:10, 19:1-27.

Hymn, West Central: Jubilee Songs, page 17, Songs of Joy.

Iowa—There are no missionaries under the Woman's Home Mission Society in this state.

Kansas, Kansas City: Otilie Pechous, Elva Holton, S. Leora Stillwell (page 56,

R. 18), Eleven baptized, Day Nursery, the only one in the city, Friendly Clubs.

Nebraska, Omaha: Mary Mann (Page 123, R. 86), Twelve baptized, Mothers' Meetings of over 100.

Lucy Goff, headworker of Fellowship House (R. 30).

Christian Americanization: Mrs. Edwin H. Kinney (page 35, R. 24).

Hymn: West Central: Glean the Sheaves, Songs of Joy, page 27.

Minnesota, St. Paul: Fern Lyle (page 122, R. 15).

Wisconsin, Pewaukee: Mamie Passolt (page 127, R. 121). Milwaukee: Constance Garness, (page 223, R. 56). The Polish Baptist Church and Sunday school results from the weekday work.

North and South Dakota: There are no missionaries under this Society here.

Christian Americanization: Margaret Lawrence (page 38, R. 108). Volunteers and Cooperation Industrial School.

Closing Hymn: Jesus Watches Over Me, Songs of Joy, Page 20.

The Lord's Strength in Santurce, P. R.

The last three months of the year, writes Lydia Huber, are always exceedingly busy ones on the mission field. There is more to do than one has time for and yet in some inexplicable way the numerous duties are performed and the Master supplies the physical strength sufficient for each day's need.

November was crowded with happy events. The coming of an organ which Dr. Neil of the Publication Society had promised us was indeed a red letter day. I think I will relate an incident right here about the organ. When I went down to the dock to see about sending the box out to the Mission the men asked me too

much for transportation. I refused to pay their price and they refused to lower it. I hardly knew what to do when a man came up in an auto and said, "How do you do, Miss Huber, can I do anything for you?" I did not know the man but he evidently knew me, so I told him my troubles. He immediately offered to take the organ in the car. How wonderfully God helps even in the unimportant affairs of life.

The District Young People's Rally was held November 24-25. It is very gratifying to see the earnestness and enthusiasm of our young folks. They are truly endeavoring to do their best for the Master. The future is promising as we look into the faces of these coming leaders. The last Sunday of November was Bible Day. We held special services morning and evening. The attendance at Sunday school was 390. How joyfully everyone contributed to make the offering \$80. The little primary children dropped their envelopes into the offering basket saying, "For our little friends across the sea." All through November and December the kindergartners brought little handfuls of rice, their Christmas gifts to the poor. Pennies were also deposited voluntarily in a box, their love offering. Nineteen pounds of rice and \$2.55 were the result. Parents came to us personally and thanked us for teaching the children to think of others. Many of these parents were Catholics.

I can only give you an idea of busy December. Can you imagine the wonderful surprise boxes coming, the delighted missionary as she opens them and exclaims over the contents. I am crowded for room and had no place to keep things except in my room. You should have seen that room, I could hardly find a

place to walk. Dear loyal friends, accept my thanks and the appreciation of my people for all these beautiful, useful and practical gifts. We had eight Christmas parties. We used the regular Christmas church program with the play and White gifts.

In the midst of all these activities, I was called upon to nurse a very sick member of the church. For three days we fought death. This woman was no sooner safe in the hospital than another of our fine girls came down seriously ill and again two anxious days were spent nursing her and begging a bed in the hospital. These extras came when it seemed I could not stand another thing, but He aided in the most marvelous way.

The last day of the year 13 new members were baptized, a solemn and glorious occasion for us. Pray for us in Porto Rico. Without your support spiritually and materially we could do very little, and prayer is power, and power is action. "I will work as if all depended on me, I will pray as if all depended on God."

Literature Helps

Along the Pacific is the new leaflet giving a complete survey of the work of the Woman's Home Mission Society among the Orientals. This may be secured from the Board of Missionary Cooperation for ten cents. Another interesting leaflet well illustrated is *Happy Hours at Kodiak*, by Mrs. Westfall. Her trip to Kodiak has given her an insight into the lives and work in this far off field. Guild girls will be glad to hear that the letters of a Guild girl are to be printed. These letters put in a booklet form are addressed to Miss World Wide Guild of the Northern Baptist Convention. Five cents will bring you this correspondence written from Phoenix, Arizona, the location of the Guild's Golden Anniversary project.

Home Mission Notes

Miss Clara E. Norcutt, Secretary of Missions, sailed on December 18 on the *S. S. Ecuador* of the Panama Mail Line to visit the Home Mission schools and missionaries in Central America. She expects to return about March 1.

Changes on the field include the releasing of Miss Mildred Kaminskie, Christian Americanization missionary to Atlantic District, for speaking engagements in the territory of the Northern Baptist Convention. Miss Kaminskie has been very much in demand as a speaker. She will still keep some of the work on her own field and have an assistant there. The resignation of Viola



A SUNDAY SCHOOL WHICH MEETS IN THE HOME OF A CHURCH MEMBER IN THE SLUM SECTION OF PUERTA DE TIERRA, PORTO RICO

Gates, who has been working with the Rumanians of Akron, Ohio, has been accepted. Miss Francesca Salas has been transferred from Puebla to Mixcoax, Mexico, while Mercedes Romero was appointed teacher in the mission school of San Salvador, El Salvador.

Jane M. Skiff, formerly missionary to the Chinese at Seattle, and now located at Locke, California, writes: "The Baptists of northern California have given the children of four towns a royal Christmas. I am trying to say a big thank-you."

Is the world getting smaller? Decidedly, when missionaries on the Indian field at Fallon, Nevada, write that they heard Japan over the radio during the month of December, 1926.

Thirty-nine of the young people of the First Italian Baptist Church and Community House, Philadelphia, have taught classes in the Sunday school and Week Day Bible School during the year.

At the Junior Christmas Party of Weirton Christian Center, West Virginia, a twelve-year-old Finnish girl prayed the following prayer as part of the blessing before the party sat down to the tables: "God make the doors of this house wide enough to let in good will, love for the poor, friendship, and a willingness to help everyone; and narrow enough to keep out hate, envy and selfishness."

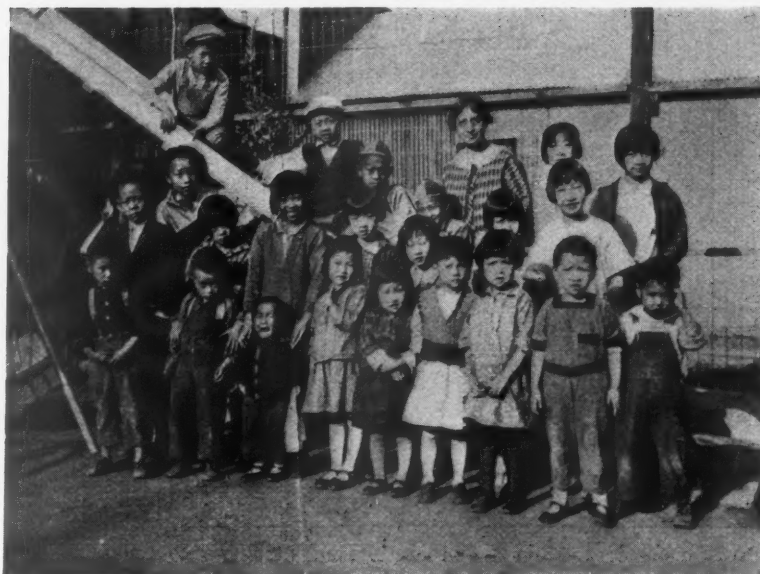
Two hundred men, women and children came to the Christmas Family Night at Fellowship House, Omaha.

Mrs. Adah H. Boyce, missionary supervisor for the Central Division, states that Olivet Baptist Church for the Negro people of Chicago has the largest children's church she has ever visited. Over 200 attend.

Of the five graduates from the Baptist high school at Santa Ana, one is going to take nurse's training, one missionary training, two further study at the high school, while still another returns as a teacher.

Colporters in El Salvador can tell thrilling experiences of their work in frontier towns. Knives are wielded in their faces by enemies of the gospel while doors are banged at them. Even the children run to hide in the coffee bushes. Not only is it impossible to sell Bibles, but they cannot even be given away. Often food and lodging is refused these courageous evangelists.

Lora E. Vedra, for 29 years missionary at the Bohemian Mission of Chicago,



JANE SKIFF OF LOCKE, CAL., WITH A GROUP OF HER CHINESE FRIENDS

tells in a recent letter of 9 baptisms during 1926.

The kindergarten at the Mexican Christian Center, Phoenix, is filled to overflow. Miss Sylvia Hall, kindergarten, has 37 children now, and there is no room for more.

Just Listen to the Wolves

Just listen to the wolves! They surely give one a little chilly sensation down the spine and make her glad she is indoors and has a nice cozy corner to stay in. The coyotes are bold enough to fight across the road in front of the house here at St. Xavier, Montana. They are really an interesting diversion, but Mr. Wolf is not wanted, though sometimes he sounds very close to the door. My letter, however, is not to be on the wolf, although there is still another variety coming into our midst, giving our school boys whiskey and leading them into all

manner of sin. This is one of the regrets in a missionary's life. There are joys, though, when the children's daily Bible hour comes. There is a holy quiet which reigns while they offer their silent prayers to God, broken now and then by the whispered Crow words of some tiny tot forgetful of self and surroundings as he talks to Him who loves little ones.

There have been several deaths on the Crow field this fall and winter. Shot-in-the-Hand, our oldest Crow Christian, whose prayers though in a different tongue were an inspiration; Horse's Mane, who had just come into the kingdom; an old lady and three babies, besides a young mother, all left us at the Christmas season. Although these families were missed at our festivities, the Christmas recitations and songs by the children brought a hearty response. We do see growth and progress physically and spiritually on this field.—*Ruth Long*.

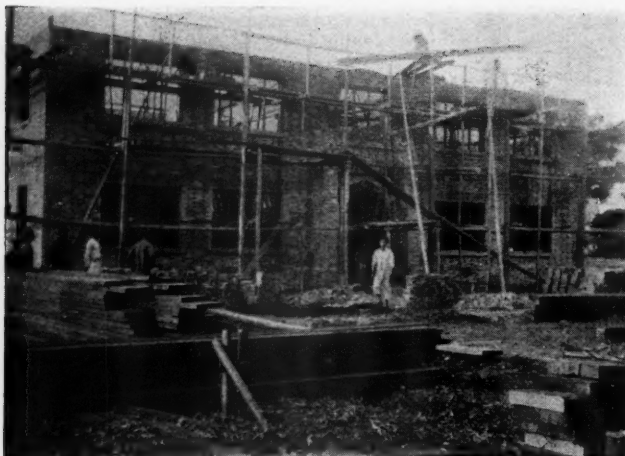


THE FAR LANDS

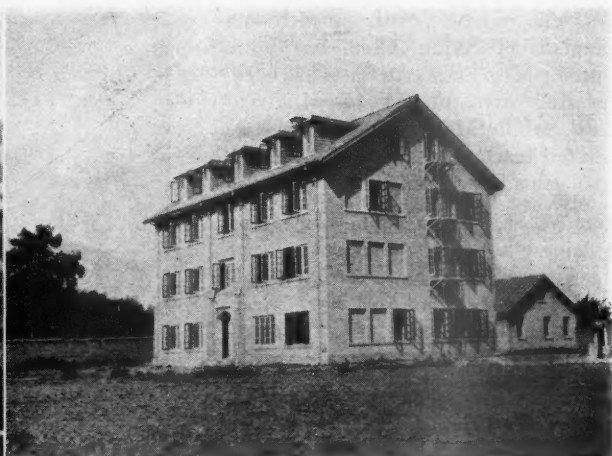
How Indian Christians Met a Crisis

Little signs of progress toward a better day in Jangaon district, South India, are described by Rev. Charles Rutherford: "Perhaps you will be interested in hearing how the preachers and village teachers anticipated the reduction in appropriations that the Board has announced will take effect from May 1st. After I had

shown them by figures on the blackboard how much their total salaries were in excess of money given me for the work by the Board, I convinced them that something had to be done to avoid a large deficit. I declared that I must not and would not go in debt. I suggested that they raise more from the churches, or reduce salaries, or dismiss some of the



ERECTING THE NEW SCHOOL AT SHAOSHING



HOW IT LOOKED WHEN FINISHED

workers. I said I hoped they would not have to do the latter. Then I left them for a while to thresh the matter over in Telugu style among themselves. About an hour later they presented me with a list of salaries, reducing the monthly payroll of village preachers and teachers fully 60 rupees, which means a reduction of 20 per cent of the salary of each worker. Those getting 15 rupees a month, for instance, surrendered three of that and agreed to receive hereafter, for the present at least, only 12 rupees (about \$4.00) instead. It took courage to do this, and I am hoping and praying that the failure of rich and richly blessed America to provide the usual funds for this Kingdom task may 'work together for good' in leading these leaders to depend upon India and develop its feeble grace of giving. In other words, this reduction may be interpreted in a way as assuming the task of raising 720 rupees on the field of Jangaon this year. This is nearly twice as much self-support as was realized last year for evangelism. The station church shouldered the salary of a young teacher, who is to work this year as an evangelist, in order to qualify for the Seminary next year. We have had 52 baptisms since the first of the year. The rains came late and have been light, but prospects are fair for an average crop. The schoolboys are working hard to raise as much food from the land as possible, thus reducing costs of boarding school, and most of them are paying fees more regularly than formerly."

A Double Ordination in Shaoshing

On December 10 we had a double ordination in Shaoshing. The two young men ordained were Wang Chwan-ben of Siaoshan and Tsiang Tuh-en of Shaoshing. Both men are graduates of Wayland Academy and Shanghai College and

have been in the ministry four and a half years. Mr. Wang goes shortly to Huchow as District Pastor and Mr. Tsiang remains with the Do Fang K'eo church as associate to the veteran pastor Dzin Ts-san. Six Chinese pastors and five missionary pastors were present to take part in the services. It is of interest to note that of the five missionaries who took part in the service four were sons of ministers and the fifth a son-in-law. The examination, which was conducted chiefly by Pastor T. C. Bau, emphasized the importance of sterling character and steadfastness in the minister.

After ten years in rented quarters we are now in the new Yuih Dzae Junior Middle School buildings in Shaoshing. The first two floors are for class rooms and administration. The two upper floors are dormitories, with the exception of one class room on the third floor. The low building at the back is the dining room and kitchen. We are planning to have our formal opening as a part of the Christmas celebration.

As I write news comes that the Southern army is at Lanch'i, 180 miles up the Chientang river from Hangchow. We shall probably be under the Cantonese government before I write again.—A. F. Ufford.

Work Among the Sudras

GURZALLA, GUNTUR DISTRICT, SO. INDIA

I have not noticed much difference in the attitude of the Sudras in regard to our message upon this field during the past year. They have been very friendly toward us for many years and have always been willing to give us a hearing. The change in their attitude is that they do not only listen to our message but they accept our Christ. We have now a membership of 760 adult Sudras from 19

different castes. During the present year 60 Sudras have confessed the Saviour in baptism and a number more are waiting to follow their example. We have what we call established work in 82 villages upon this field. In no village have we worked strictly or especially for Sudras, but in almost every instance are they added to our old congregations. Our older Christians yet lead in spiritual worship. They know our Christian songs of old and our prayers.

The coming of the Sudras into the Christian fold is upon this field at this time an ordinary occurrence. How this movement is going to affect the development of the Mission remains to be seen. There is some evidence which indicates that our financial responsibility will be relieved through this movement, but in general the sense of such responsibility is the one common among our old Christians. In regard to our endeavor to establish unity out of such diversity our experience is that we do not have to work on a negative proposition. The plaint is that we have come to spoil caste. We answer that we establish the church of Christ and we find much encouragement.—E. O. Schugren.

* * *

A NOTE FROM Professor A. Phelps of Berkeley calls attention to the recent death of Rev. George Eaves, D.D., in Birmingham, Alabama, of whose anti-tuberculosis hospital he was the founder, as well as of the state organization to which, after retiring from the active pastorate, he gave himself. For five years Dr. Eaves was a missionary of the Foreign Mission Society in Japan, until ill health compelled his return to America. Born one block from Shakespeare's cottage at Stratford-on-Avon, he was educated at University College and the Baptist Theological College, Bristol, Eng.



THE HOME LAND

How the Work Develops in Cuba

Rev. Robert Routledge of El Cristo, Cuba, sends the following: One of our pastors recently visited the town of Sagua, on the north coast of Eastern Cuba, and he writes that in one section of this city there is a brother from the Baracoa Baptist Church working without salary of any kind. He has been there one year, and the visiting pastor baptized, as the fruit of his labor, eight new believers, who together with the members who had already come from Baracoa were organized into a Baptist church of thirteen members. They chose as their pastor this same Pablo Salva, a brother very consecrated, who heard the Macedonian call from Sagua and gave himself to that field, where God has used him in the conversion of souls. The visiting pastor informs us that there is great need of a church building and that the members are already gathering money for the purchase of a lot and for the erection of a chapel, for which they will need some outside help. They certainly deserve it.

Reverend Ernesto Barocio

On January 1, 1927, Rev. Ernesto Barocio became General Missionary in Mexico for The American Baptist Home Mission Society. Mr. Barocio is a na-



ERNESTO BAROCIO

tive born Mexican, converted as a boy and baptized into the membership of the First Baptist Church of Monterrey. He was educated in the public schools of Monterrey and in the Baptist Seminary that was at one time located there. For twenty-seven years he has been connected with the Northern Baptist Mission in his native land, beginning as a pastor in Aguascalientes. An older brother, Teofilo, was for a number of years pastor in Mexico City and also had a part in the beginnings of Baptist work in Cuba. For fifteen years Ernesto Barocio has been pastor of the First Baptist Church of Monterrey and has developed it to a position of strength and influence in the city. To him is due the credit of bringing it to full self-support; the first of the Baptist churches in Latin North America to attain that honor. In accordance with the laws of Mexico which declares that only native born Mexicans can exercise religious matters in the republic, and also in accordance with sound missionary policy, the Home Mission Society has appointed Mr. Barocio to be in charge of its work in Mexico.

George Edwin Horr, D.D., LL.D.

BY HOWARD B. GROSE

The following tribute was paid to Dr. Horr at the funeral services held in the Newton Centre Baptist Church on Tuesday, January 25. The faculty and students of the Newton Theological Institution were present in a body, and the church was filled with friends. The services were conducted by Dr. C. N. Arbuckle, the pastor. Addresses were made also by President Everett C. Herrick, Dr. Horr's successor, and by Dr. E. F. Merriam, a classmate, the personal note dominating all. A hymn written by Dr. Horr was sung by the male quintet of the seminary, and Dr. John M. English offered the closing prayer.

A TRIBUTE OF AFFECTION

I come to pay my tribute to a friend, one of the best and truest I have ever had. Our lives were interlinked at interesting points. We first met more than a generation ago when he was a beginner in the pastorate at Tarrytown and I was a beginner in religious journalism in New York. Some years later when I entered the ministry at Poughkeepsie he was moderator of my ordaining council. Many years later still, after he had become owner and editor of *The Watchman* he invited me to join him in editorial work. Then we passed from casual to close acquaintance and to intimate friendship that deepened with the years and that death has no

power to terminate. During the period of association on the paper it was our custom to spend the noon hour together, discussing all possible questions. Nothing human was foreign to his interest. I cannot express my indebtedness to that interplay of ideas. To meet the action and reaction of his disciplined mind, broad intelligence and keen discrimination was in itself a course in liberal education not to be found in the schools. Greater than his learning was the man.

In my thought of Dr. Horr three words stand out as distinguishing traits—Accuracy, Integrity, Fidelity. I emphasize accuracy of knowledge, of fact and of statement because there is such an appalling lack of it in press, political arena and even in pulpit today. His zest for knowledge was boundless, but he not only wanted to know, he wanted to know the truth and the whole truth of the matter in order to form a just judgment. He would often spend an entire evening of research to produce a ten-line paragraph for his editorial page; but his paragraphs in consequence made *The Watchman* widely known and quoted. Accuracy of fact and fairness of statement signalized him as editor, preacher, teacher. Accuracy of scholarship he carried into his work at Newton. The superficial, ill-digested and superfluous in thought and expression were his bane. As one of his students recently said to me: "Dr. Horr taught me to think before I spoke, and to say clearly what I thought. But he himself was the greatest influence for good in my life, and I shall never cease to be grateful that I had such a teacher and friend."

Equally marked was his integrity—of intellect, of character, of conduct. He justly prized the preservation of his own self-respect. He was not only just but generous. He cherished uprightness and honor as pearls of great price. Of quick perception and sound judgment he was considerate and charitable in his estimate of men and affairs. His opinion was prized on boards of trust and in important councils because never lightly given and ever backed by substantial reasons; while underlying all was recognition by others of the weight that integrity gives. He needed not to bow his head in the presence of good men and women.

Then fidelity—in all relationships, of home and family, church and society. Fidelity to duty, a word writ large in his ethical code. Fidelity to friendships that made his friendships, once formed, sincere and lasting. Fidelity to his religious and ethical principles and the Word of God that was their source. Fidelity to his denomination. He was a Baptist by reasoned conviction, and believed profoundly in the basic tenets of soul liberty, the right of every man to worship God according to the dictates of his own conscience, and the right of private judgment. But he was the furthest removed from narrow sectarianism, and freely accorded to others the rights which he claimed for himself. He belonged sympathetically to the World Brotherhood which Jesus came to establish. He gave freely of his thought, time and service to the denomination. The files of *The Watchman* show how consistently he made the paper the medium of a strong advocacy of the missionary and educational movements which appealed to his judgment, and equally of a frank but courteous criticism of measures he regarded as unwise. He kept his independence, and his words carried weight in the denominational councils, state and national. The Baptist historian of the future will justly recognize his positive contribution to the denominational life and progress. Above all was his fidelity to Jesus Christ his Lord—the supreme and controlling force in his long and useful life.

In this sacred moment one loves to think of that composite personality, with its blend of Quaker reserve, Puritan conscience, classic culture and man of affairs. What a joy he had in life and for the best in it. What a lively appreciation of the finest in literature and the arts; in poetry and hymnology; what a swift sense of humor and sparkle of wit; what a mastery of English prose, with poetic feeling for balance and rhythm, wide range of vocabulary, and choice selection of words that carry in them pictures and illustration; what delight in the beauties of nature, in social intercourse with friends and in the play of little children—so wide was the range of his interest and sympathy. From the first a student of world current events, he maintained his interest in national and international affairs. When he came to his crowning work, what a noble ideal he had of the Christian ministry, and how by precept and example he held this ever before those who were fitting themselves for that high calling. "Life's race well run, life's work all done, now cometh rest." To adapt a verse by Richard Hovey:

I know not where, beneath what sky
Of heaven's expanse shall be thy fate;
I only know it shall be high,
I only know it shall be great.

Christian idealist, scholar, teacher, friend—
good-by—until the morrow.



FROM THE WORLD FIELDS



DR. C. E. BOUSFIELD, of Sun Wu Hsien, South China, reported in December the continued friendliness of the people toward the Baptist Hospital. He wrote: "We have been giving lantern lectures on preventive medicine and some of the officials in the city invited us to give the lectures in their offices. They did the advertising on each occasion and there was no room to admit more than those who came. There was no interruption or disturbance of any kind. The gospel was preached as well as preventive medicine and the audience was urged to repent and believe in the gospel." Of the evangelistic work he wrote: "Very few days pass without a confession of faith."

☆☆☆

AT A GATHERING of 2,500 people in a village in the Sona Bata district, Belgian Congo, 375 were baptized during a visit of Rev. Thomas Moody and his workers last summer. At a second gathering place, 3,300 came together and 633 were baptized. Fifty-eight were baptized at a third thanksgiving gathering. A church of 81 members was organized in a center in the Bambala country, these people being the first-fruits in that district.

☆☆☆

ENCLOSING A CHECK for the support of a school girl in Assam a donor wrote: "This girl shows amazing consecration and is planning to go back to the village where she came from to be a doctor and teacher to her people 'who are miserable,' she says, 'because they know nothing about Jesus Christ.' She could go with a big hospital where she would have every comfort to do her work but she is looking beyond their bodies and sees their souls, in jeopardy. How a case like this stimulates our zeal for the work."

☆☆☆

"THE MYAUNGMYA GIRLS' School is in the best condition of all our schools," writes H. P. Cochran of Burma. "Enrollment is nearly 300. Christian families furnish 116 of the pupils."

☆☆☆

THE WOMAN'S FOREIGN Mission Society has received an announcement of the approaching marriage of Miss Ethel E. Nicholas to Rev. Charles Carter Roadmel. The date set is February

19th in Gauhati, Assam. Miss Nicholas was appointed in the spring of 1926 as an evangelistic worker to Assam. The General Society at the same time designated Mr. Roadmel to Bengal-Orissa.



TIMBO, FIRST COMANCHE CONVERT

Foreign Missionary Record

MARRIED

Mr. Hansel H. Howell and Miss Fanny E. Lincoln, at Taunggyi, Burma, on November 22.

SAILED

From New York, December 18, on the *Aurania*, Miss Ursula Dresser, for South India.
From New York, December 23, on the *Ascania*, Mr. C. R. Chartrand, for Burma.
From Seattle, December 24, on the *President Madison*, Rev. and Mrs. B. L. Baker and two children, for South China.
From San Francisco, December 25, on the *President Pierce*, Miss Marie A. Dowling, for East China.
From Seattle, January 5, on the *President Jackson*, Miss Dorothy J. Hawes, fiancée of Dr. D. L. Johnson, for the Philippines.

ARRIVED

Mr. and Mrs. G. W. Supplee and three children, of Kohima, Assam, in San Francisco, on December 26.
Mrs. J. C. Jensen and two children, of Yachow, West China, in San Francisco, on December 29.

BORN

To Mr. and Mrs. H. F. Stuart, of Iloilo, Philippine Islands, a daughter, October 11.
To Mr. and Mrs. J. E. Moncrieff, of Chengtu, West China, a son, November 11.
To Mr. and Mrs. S. E. Miner, on furlough from Rangoon, Burma, a son, November 23.
To Mr. and Mrs. C. H. Whitnah, of Rangoon, Burma, twins, a boy and a girl, December 17.
To Rev. and Mrs. H. E. Hinton, on furlough from Mandalay, Burma, a daughter, December 22.
To Rev. and Mrs. Joseph M. Smith, of Pyinmana, a daughter, December 27.

DIED

The newly born son of Mr. and Mrs. C. H. Whitnah, of Rangoon, Burma, born December 17, in Rangoon.
Weston Bartlett Rose, son of Rev. and Mrs. F. H. Rose, of Iloilo, Philippine Islands, in Iloilo, on December 19.
Anita Marie McLean, infant daughter of Rev. and Mrs. P. J. McLean, Jr., of Huchow, East China, in December.

WE ARE INDEBTED to Miss Viola Hill of Ningpo, East China, for the striking picture that appears as the frontispiece of this issue. It is a reproduction from a brilliantly colored poster that was displayed in Ningpo, East China, in connection with an anti-opium campaign. In the picture China is shown as a giant bound hand and foot by the opium dwarfs. The sun appearing above the eastern horizon symbolizes the dawn of an anti-opium movement under the stimulus of which the sleeping giant awakes. He has already freed one hand from the fetters that bound him. Already the opium dwarfs are becoming terrified and are fleeing away.

☆☆☆

MISS HAZEL MANN writes from Iloilo, Philippine Islands: "Our nurses at the hospital are good personal workers among the patients and in spare moments read the Bible to the suffering and speak a word for the Master. We have a new class of 16 probationers who have just completed their first three months and are now preparing their new uniforms and caps. Out of this new class, all but three are Christians."

☆☆☆

MRS. CECILIA JOHNSON, of Tharrawady, Burma, sends an appeal for prayer: "Please remember us in your prayers that we may have the love, the patience, the wisdom, and the strength for the Master's work. Pray for our boys and girls who have recently become Christians, pray especially for those whose parents are not Christians. Pray that God may be able to use us to lead many boys and girls to Jesus during the new school year."

☆☆☆

REV. E. C. CONDUCT of Thayetmyo, Burma, visited three Chin villages in his district in November. In the first village, thirteen candidates were baptized, in the second, six, and nine were added in the third village.

☆☆☆

ACCORDING to Rev. J. L. Lewis, of Toungoo, Burma, the Christian Endeavor Union of Burma grew from 176 societies in 1920 to 276 in 1926. A comparison in the number of members shows a growth in those years from 7,500 to 12,500.

Around the Conference Table

World Day of Prayer—March 4

It was a great advance when in 1919 the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America merged their respective annual Day of Prayer into one, thus bringing the women of home and foreign mission organizations in the United States and Canada to pray for the women of the world. March 4, 1927, will be a red letter day in the annals of Christian womanhood because on that day the Christian women of the world will join their petitions at the throne of grace for each other. The Christian women of the United States and Canada will pray, not only *for*, but *with*, their Christian sisters of all lands.

In 1910, 50,000 suggestive programs for use on the first day of united prayer were prepared and used in the United States and Canada. In 1927 the same constituency will use at least four times as many programs. Surely Christ's intercessory prayer, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," is being answered.

Early Morning Prayer

"Thy will be done on earth as it is in heaven." My mother used to say, "As the angels do it."

I don't suppose they ever say in heaven:

"You don't mean me!"

"Some one else could do it better!"

"I am so frightfully busy!"

"It is raining, and besides, I have a headache!"

"You know I have no gift at that sort of thing!"

"I don't feel any special call!"

"Are they not all ministering spirits?"

"The Son of Man came not to be ministered unto, but to minister."

"It is enough for the servant that he be as his Master."

"Even so send I you."

REQUESTS FOR PRAYER

Pray that in the midst of great political disturbances in Nicaragua the work of our missionaries may be unhindered, and that out of her great distress Nicaragua may emerge with a freedom which

will really grant full religious liberty to all her citizens.

Pray for our missionaries in China, that their courage fail not; that they may continue their confidence in God's way of life for a nation, and that the Chinese Christians may remain steadfast.

(Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.)

Two Questions Answered

"If a local woman's mission society joins with other churches in the World Day of Prayer, will it be meeting the requirement of point two in the Standard of Excellence for women's societies?"

Yes.

"How long should one woman hold consecutively the presidency of a woman's missionary society?"

One cannot answer this question with entire satisfaction without knowing the group of women in the society, but as a rule, it is better for an officer to hold her position not over three or five years. To develop leadership, responsibility must be distributed among all the women of the group.

Columbia River District

"Without halting, without rest,
Lifting better up to best."

It is the aim of Columbia River District to develop all departments of work and so keep our organization well balanced. Because of our vast distances we can never have all our members present at a Board meeting and many times not every state is represented, so we are trying a committee plan, using a Board member from each state on the following committees: Devotional, Inspirational, Candidate, Civic.

Too much praise cannot be given our faithful state presidents and secretary-directors, as they are the ones who must see that all programs are really put into action. Every state in our district has most efficient women in these offices and we are glad to report that every phase of our woman's work receives their careful and immediate attention.

Portland and Seattle are often favored by visits from our missionaries as they are going out to or returning from their

fields. These contacts always prove a great blessing to those who see and hear our representatives on the far-flung battle line. This past year two young women destined for China were detained in our district, and so a blessing to some of our inland territory was received most gladly, for many of our churches seldom hear a missionary.

Again this year we are to follow a plan which proved very profitable and pleasant last year. The District Board meeting of January is held in Portland in connection with a State Board, City Union and World Wide Guild Conference.

We are especially thankful to have with us in our councils all of the women who helped in the organization of our District, and we are all happy to be associated with the women of our National Boards—*Mabel S. Burton*, President.

Thought Provokers

Brought out in discussions at the annual meetings of the Interdenominational Home and Foreign Mission Conferences held in January.

"We cannot win at home unless we win in the world. Our Japanese brothers and sisters need Christ no more than we do, but they need Him in every experience of life exactly as much as we do."

"Can our spiritual resources keep pace with our task? Is there a greater supply of material resources in nature for our convenience than spiritual resources in God for our upbuilding and use?"

"The unfinished task lies before us. It is not merely a geographical question with millions of people who have never heard about Christ, but it involves great areas of life, thought and relationships all about us in which Christ is not yet known."

"As America goes, so goes the world."

"Christianity does not change racial facts but consecrates them."

"We need to realize that only through Christlike love can we come into the happiness of God's Spirit in this world."

"Learn to talk with God as children to a parent."

"Only as new tides of spiritual life begin to flow within the church can the waiting tasks be fulfilled."

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DR. SPEER'S NEW BOOK

The Church and Missions, by Dr. Robert E. Speer, gives the conclusions of this longtime student of foreign missions as to the present aspects and conditions of the missionary enterprise. As secretary of the Presbyterian Board, Dr. Speer has been a good deal of a globetrotter, using that term in its best sense, and both by personal observation and official experience has had full opportunity to mark the development of mission work in all parts of the world. Only recently he returned from an extended survey as member of a commission, so that this volume brings his opinions to date regarding the changes in mission administration and work demanded by changes in world conditions. In his seven-line preface he says he "has sought merely to treat a few of the most significant aspects of the principles and problems of this work of the Church which was primary in the first centuries and is primary today." The reader will conclude that this is too modest an estimate of the volume, which begins with the first appearance of the universal note in Christianity in the Gospels and travels down through the centuries. In the successive chapters we have treated the Aims and Purposes of Foreign Missions, the Social Ideals of the Founders of Modern Missions, New Demands on the Foreign Mission Enterprise at the Home Base, New Demands on the Mission Field Created by World Conditions, and the Rich Fruitage of Foreign Missions. Dr. Speer's writings are too well known to require comment as to thoroughness of consideration and force and beauty of English expression.

While this volume is one to be read by students of missions and by missionaries, it is also one that should appeal to the intelligent laymen in our churches who desire to have put compactly before them the enterprise that marks the Christian Church as a world institution and beneficent influence. When our business men in the churches come to realize the truth of Dr. Speer's words that "most powerful of all things in discrediting Christianity and weakening the force of the missionary's presentation has been the example of the nominally Christian nations," they may rise to the responsibility which this imposes upon them.

There is plain writing in the book, but always in the spirit of brotherly love. The more widely it is read the greater the advantage to the cause of world evangelization. (George H. Doran Co.; \$1.75.)

ERNEST DEWITT BURTON

Two volumes of unusual interest have come from the University of Chicago Press. One is the biographical sketch of *Ernest DeWitt Burton* by Dr. Thomas W. Goodspeed, and the other a collection of Papers and Addresses by Dr. Burton, with the title *Christianity in the Modern World*. We have read both volumes with deep interest and that sense of personal attachment which Dr. Burton inspired in all who knew him. The biography reveals the scholar and friend as he was known to others; the Addresses reveal the man himself in his thinking, in his spiritual growth through the years. The biography opens with a remarkable tribute by Henry Justin Smith who was associated with Dr. Burton during his brief but brilliant presidency.

Dr. Goodspeed, who knew Dr. Burton intimately from the time he became connected with the faculty of the new University, has done his work with admirable restraint and discrimination, while disclosing his own affection and admiration. In brief compass he presents the salient aspects of a life worthy of emulation as few lives are because of its devotion to truth and its exemplification of the spirit of the Master. The sketch should be in the hands of every theological student as a guide and stimulus. Nothing is more wonderful than the possibilities of a human life—that will be the reader's thought as he tries to realize the service for God and man vividly pictured in these pages.

In the second volume Professor Harold R. Willoughby, of the University Divinity School, has edited the fugitive papers and occasional addresses on religious themes which Dr. Burton wrote and delivered during the period from 1897 to 1925. Dr. Gilkey furnishes a discriminating introduction in which he recognizes the "certain spiritual quality" that was characteristic of Dr. Burton's life and expression. The first address, on "Why I am Content to Be a Christian,"

regarded as an *apologia pro vita sua*, was given to audiences in the Orient when he was on his first mission there in the interests of Christian education. The entire contents are revealing of the scholar, the thinker, the missionary in spirit, the seeker after truth, and above all the devout disciple of the Master Teacher. These books are high company for the spirit in these days when there is so much that is cheap and frivolous and bedraggling in our environment. There was no lower plane for Dr. Burton, and he won friends and confidence everywhere by pure force of character formed by contact with Christ. The publishers have taken delight in making these volumes models of tasteful typography. The Biography is \$3, the Addresses \$2.

AN AID TO BETTER UNDERSTANDING

The Romance of Japan was written with purpose to enable American readers better to understand the Japanese background, genius and people. So the author, James A. B. Scherer, tells us, and he has ably carried out his intention in this "Essay in International Understanding." Our general ignorance of the basic Japanese character is equaled by our need to know it, in view of the future relations of the nations that surround the Pacific and make it the potential geographical center of consequential activities for the coming century. Mr. Scherer, who has intimate experience and years of study as equipment, has hitherto written three books on Japan, but wishes the present volume to supersede them. He has told the fascinating story lying back of Japan's remarkable power of achievement, which in 1894, 1904 and 1924 awakened the world's wonder, not as conventional history but for the Man in the Street, in the belief that this apocryphal creature is interested in history as the necessary means of understanding somewhat more clearly the Japan of today, America's next-door neighbor. He attempts to pick out the high lights of history and arrange them so as to illuminate the main steps of Japan's progress. Special attention is paid to art and religion, as essentials to the national development. The influence of art upon the people has been phenomenal. The author deals at length with Buddhism, for which he has great admiration, and its mingling with Shintoism, the family cult. He traces also the incoming of the Roman Catholic Portuguese and Spanish priests in 1545 and their progress until their expulsion in 1590. He presents fully the *bushido* or moral code of conduct that has done so much to make the Japa-

nese character what it is. Strangely enough he gives only a paragraph to modern missions and does not at all indicate what Christianity has done for Japan through the Protestant missionary movement. With this exception the volume is exceedingly satisfactory, and is a fine and clear interpretation of the successive stages of progress through which a people have won their way to a place of power in the family of nations. The fine typography befits the contents. (George H. Doran Co.; illustrated; \$3.50.)

BOOKS OF INTEREST

The Achievement of the Master, by Herbert R. Purinton and Sadie Costello Brackett, is the title of a compact textbook containing twenty-four lessons designed to answer the question, "What did Jesus do that made him the central figure of human history?" and many other questions which a generation seek-

ing for facts in every realm is asking insistently. Professor Purinton has for years been engaged in teaching the Bible to students, and this is the third work that has come out of his experience. Studied in connection with the Gospels, the lessons will bring the student into close contact with the personality and work of Jesus, and tend to make His way of life real and open. Such contact is sure to be inspiring, and such teaching tends to make intelligent as well as earnest disciples of the Master Teacher. (Charles Scribner's Sons; \$1.25.)

"1,000 CITY CHURCHES"

This scientific study of 1,044 Protestant churches in cities of over 100,000 population, by Dr. H. Paul Douglass, undertakes to show how far the city churches have carried the process of adaptation to urban conditions and needs, and how far they have been content to remain practically rural churches in

essentials, in spite of their urban environment. The work has involved a large amount of investigation, and presents data for the first time gathered and classified according to modern methods. As "a venture in pioneer exploration" it is certainly interesting. Here are norms and types, and a "measuring rod" by which a pastor and his church administrators may determine where the church stands in relation to the environmental norm, and how far or near it comes to fulfilling its proper functions. How far the average urban church should include all the activities in the measuring rod example is a question each church must decide. To present the facts, and if possible bring them home even to the "hard-headed laymen," is the laudable purpose. The Institute of Social and Religious Research is rendering a service of large value by its surveys and publications. (George H. Doran Co.; with charts and diagrams; \$4 net.)



A SPECIAL EVENT LAST YEAR IN THE WORK OF THE WOMAN'S FOREIGN MISSION SOCIETY WAS THE COMPLETION OF THE BUILDING GIVEN TO THE HIGH SCHOOL AT NELLORE, INDIA, BY THE LATE J. ACKERMAN COLES, M.D. THE GIFTS OF DR. COLES WILL MAKE HIM LONG REMEMBERED. THE BELL AND CLOCK IN THIS BUILDING WILL BE CONSTANT DAILY REMINDERS OF HIS HOPES FOR A CHRISTIAN INDIA.

Department of Missionary Education

The New Easter Service

This Service is now ready for distribution and is free to Baptist churches and schools. It is entitled "The Golden Sceptre," or "The Sway of Christ." It is an Easter missionary program and drama and is in two parts, one for distribution among the congregation and one for the directors. Optional alternate plans for the use of this program are printed in the supplement so that churches of different types may find it specially valuable.

The author is Dr. Clarence M. Gallup, of Providence, who wrote "The High Calling," a drama of the Ministers and Missionaries Benefit Board, presented at the Northern Baptist Convention in Washington. This service is recommended for use by the Board of Missionary Cooperation in connection with the special Easter offering. Sample copies may be secured from State Headquarters offices, Baptist Literature Bureaus and Branch Houses, and direct from the Department of Missionary Education, 276 Fifth Avenue, New York City.

Ways to Promote the Reading Contest

The Pomona (California) Baptist Church uses an effective plan to enlist a group of twelve workers in promoting its Reading Contest. Twelve women divide the church membership among them, on the basis of the months of the year. The birthday month of every member is secured, and the names are then grouped according to birthdays. Twelve names are selected on the basis of having birthdays in each of the twelve months. Each one is given the group corresponding to her own month. Each worker is given a supply of the Reading Contest books and is to confine her promotion work to her own list. Each of the groups is in friendly contest with the other groups to see which month will score the highest total for the year. The score of the church is therefore greatly advanced.

At West Lafayette, Indiana, Pastor Daniel G. Durkin stimulates participation in the Reading Contest by posting the record of the members of his church and Sunday school in the church vestibule. He covers beaver board sheets with white paper, listing the names in alphabetical order. After each name is

a long straight line for the entering of the book credits, five and ten, as the case may be. He secures a supply of half-inch black letters for the listing of the names. As the Contest committee reports the reading of a book by a given member, that credit is entered on the score cards. When so many names have a string of credits, many a person will be loath to have his name stand without a single entry. This church made a record of 1,700 points in the contest closing April 30, 1926.

How One Church Conducts Its Reading Program

The Woman's Society of the First Baptist Church, Tacoma, which has 185 members divided into six circles geographically, 25 to 45 in a circle, sends the following interesting report: Each circle has a chairman of Reading Contest or the circle secretary keep the number of points in reading. Each circle reports at the all-day work or business meeting of the Woman's Society at the church through the Reading Contest chairman of the society, the total number of points gained the preceding month. The Woman's Society voted to give the prize of a missionary book to the one having the greatest number of points in the whole society. Each circle also decided to give a book to the one who read the most. At the second meeting of the year more than half as many points were reported for the two months as were reported during the whole preceding twelve months.

Our society owns 49 books which we try to keep in circulation and some are trying to read a book each week. Individuals own other books listed in the contest while still others may be obtained through the public library. We have no library in our church but hope to have some day.

We ask our members to keep the books not longer than two weeks and to pay a fine of two cents for each day over time. We urge them to read all five of the books in the New Testament which count five points each. Also to read MISSIONS. We are asking mothers to read books to their children, too, and urging the men to read and report this year. This is something we have not done before. If the men read missionary books or books of the Bible we know nothing about it, but we expect

to know it from now on. We have a Bible reading contest on in our Sunday school and I have asked them to read *first* the books that count in the Contest. Over 3,000 chapters were read last week through the Sunday school.

First Baptist Church of Council Bluffs

Rev. J. Frederic Catlin, pastor, reports: This was our second School of Missions. We met each Wednesday evening from November 3 to December 15. Supper was served at 6.15. Only eight people were permitted to sit at a table, so all could get acquainted.

At 7.00 we dismissed the primaries and juniors to their classes for one hour and a half, as they both had hand work to do. The primaries studied "Musa, Son of Egypt," the Juniors "Friends of the Caravan Trail." The others remained around the tables for a forty minute discussion period. One Wednesday night we had a debate: "Resolved, that Medical Missions are as important as Evangelistic Missions." The next night a second debate: "Resolved, that Industrial Missions are as important as Educational Missions," in this way bringing before our people quite clearly the four-fold kind of missions our denomination is promoting.

For three other Wednesday evenings we had three ten minute speeches. Each speaker represented one of our ten mission fields. He imagined that he was a missionary home on furlough from his field. Some one had agreed to give \$100.00 as an extra gift to the one mission field where the needs and opportunities are the greatest. The audience represented the Foreign Mission Board. Each speaker endeavored to prove in his ten minute speech that the needs and opportunities are the greatest on his particular field. This brought before our people quite vividly all ten of our mission fields and their needs and opportunities.

At 7.45 we went to our study classes. The intermediate boys studied "Missionary Heroes Course No. 1" by Floyd L. Carr. The intermediate girls studied "Lands of the Minaret" by Nina Rowland Gano; the Young People "For a New America" by Coe Hayne; the ladies' class "The Baptist Family in Foreign Mission Fields"; the men "The Second Century of Baptist Foreign Missions"; while a mixed class became deeply interested in that wonderful book of E. Stanley Jones, "The Christ of the Indian Road." We averaged 80 in classes during our school and the interest increased to the end. As the pastor taught the men's class, his wife acted as director.

Gleanings from Letters

Miss Leet of Jamestown, New York, recently secured a picture of Mr. Lippard and reported the use of it as follows: "The picture, together with a short sketch of Mr. Lippard, will travel with *The Second Century of Baptist Foreign Missions* through fifteen of our churches, reaching the last church the latter part of May, each church having the book eleven days, allowing two days for travel to the next church. During the same period Miss Prescott's book, *The Baptist Family*, is traveling through fifteen other churches of our association. In this way we hope to get the valuable information contained in the book across to some of our Baptists, and to give inspiration to all the churches to support more heartily what our Boards are asking of us."

The missionary society at Selma, Oregon, a rural church which won the Oregon prize in the Reading Contest in 1925-26 has a fine record as follows: Church membership 27, readers in contest 15, number of books read 203, number of points gained 1,825.

From one of the State Missionary Education Secretaries comes the following story of the work of a little woman in a small church. "With no pastor and pastor's wife to lead, it seemed as though the missionary work might amount to about nothing for it never has been strong in that little church, but she has stirred up a new interest. She has five percent of their membership pledged to read five books. She has kept the program meetings going, expects to form a small study group after the holidays, and just yesterday she told me over the phone she was out for new subscriptions for MISSIONS. She had found only five people in the church subscribed, but on one afternoon she secured three new subscriptions and hopes for more."

The death of Mrs. E. A. Lagerstrom, missionary education secretary of Minnesota, December 24th, has been a great loss to the Department as well as to the state and her devoted family. Although comparatively new to this particular phase of the work she had brought to it a wealth of experience. Believing that the Lord had led her into the work, she was enthusiastic and happy in performing the tasks of the office. We deeply regret that she could not have been spared for many years of active service in the cause of missionary education.

Important Notice

The attention of all those interested in the Summer School of Missions held at Wilson College, Chambersburg, Pa., is

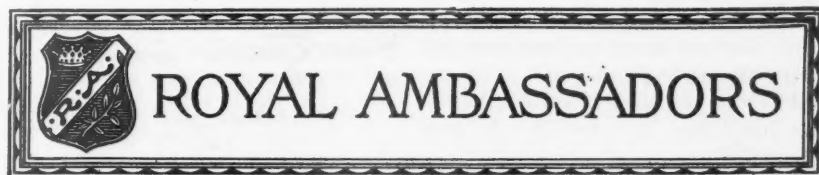
called to the fact that the enrollment is to be limited this year to 400. This will mean a much smaller conference than ever before, and consequently many who register late will not be accepted. Will Baptists be the ones to be left out? Please send registration fee with the name of your delegate at once to the Registrar of Wilson College for we are anxious to exceed the splendid record of attendance which the Baptists made last year. The dates are June 27 to July 5. For additional information consult Mrs. Stephen Leshner, the Rittenhouse Plaza, Philadelphia, Pa.

An Ancestor Packet

Frequent calls for materials which can be made into impersonations and the suggestion in Miss Prescott's book, *The Baptist Family in Foreign Mission Fields*, that one program be "An Ancestor Party" has led to the preparation of a packet of impersonations including the

following missionaries: Adoniram Judson, Ann Hasseltine Judson, Chapin Howard Carpenter, Marilla Baker Ingalls, Elias William Kelly, Susan E. Haswell, Nathan Brown, Jeremiah Phillips, Samuel Stearns Day, Lyman Jewett, John Everett Clough, Adele M. Field, William Ashmore, and Anna Kay Scott, M.D.

The impersonations may be used in many ways and by different groups. World Wide Guilds, Young People's Societies and Women's Societies can work them into their programs effectively. One can be given each Sunday in Bible school if it is desired to use them this way. Many Church Schools of Missions have a short special feature in the assembly period following the class work. These impersonations will fit into this need and will add to the attractiveness of the program if introduced at the proper time. A real ancestor party in which the characters dress according to the period can be made interesting.



Promoting Royal Ambassador Interests on the Pacific Coast

Our Field Secretary is spending two months on the Pacific Coast. In each convention area he holds a conference with the High Counsellor and cooperates in every possible way with the State Director of Religious Education. Each evening, in connection with a series of thirty-five Missionary Education Institutes, he gives an hour to setting forth the program materials of the Royal Ambassador organization. The chief emphasis is laid upon the two sets of materials available for developing the interest of teen-age boys, one on missions in general, and the other one on Baptist work in particular. The first of these is termed "The Missionary Heroes' Course." The second is to be known as "The Comrades in Christian Service Course." He is also exhibiting new loose-leaf materials, paralleling the work covered in Scouting. Seventeen leaflets are now available at three cents each.

Ten conferences have been held in Southern California and ten in Northern California during January. In February ten conferences will be held in Washington and five in Oregon. Groups averaging one hundred a night are devoting an hour to the Royal Ambassador program.

Preparing for the Royal Ambassador Camp at Ocean Park

A very attractive preliminary announcement of the plans for the boys' camp at Ocean Park was distributed through New England just before Christmas. This was prepared and circulated under the direction of the business manager of the camp, Rev. Willard L. Pratt of Boston. On Wednesday evening, December 29th, on the eve of the departure of our Field Secretary for the Pacific Coast, a conference of the pastors who are to serve on faculty and as camp leaders was held in Boston. Twelve men were present, and the group gave three hours to enthusiastic constructive discussion of plans for the camp.

Mimeographed Materials

Two helpful imprints have been mimeographed and are available for distribution. One is the instructions for using an illuminated map showing our Home and Foreign Mission stations. The other is a price list of the materials available to date for our Royal Ambassador work. This includes a list of the seventeen leaflets giving the types of work covered in Scouting. This price list will be sent free upon request.



WORLD WIDE GUILD

World Wide Guild

"To keep my standards always high,
To find my task and always do it;
This is my creed; I wish that I
Could learn to shape my action to it."

And the great Phillips Brooks said:
"You say, 'What can I do?' You can
furnish one Christian life."

If you furnish to the world one Christian life, and I another, and the other 45,000 Guild girls furnish theirs, keeping our standards of living high and shaping our actions to them, we shall indeed be Worth While Girls.

This is March and we are nearing the end of our Year's work. What is your Chapter's record? Have you raised your full quota for the Golden Anniversary and the whole Denominational Task? If not, why not speed up from now till April 25th and finish the job?

Since the psychology of Do is better than Don't, here are a few Do's for you to pounder.

Do remember to send your Reading Contest report directly to Miss Alma J. Noble, not to your state, nor Association Secretary. Also do remember that the Contest closes April 15th.

Do follow the directions and conditions of the Theme Contest as printed in leaflet.

Do fill out your Chapter report blanks and send them promptly, to your Association Secretary on the date requested.

Do plan to send one or more delegates to a Guild House Party or Summer School of Missions or Baptist Assembly. It will prove a good investment.

Do read carefully the following plans for our great and glorious Guild and Crusade Day in Chicago, May 30th;

come one, come all! It will be one of the biggest events in Guild history.

Do keep on rejoicing the heart of your Alma Mater by passing on to her reports of the things you are constantly doing.

Have you all received the letter addressed to Miss World Wide Guild, Northern Baptist Convention, U. S. A.? If not send at once to 218 or to 276 for it. Mrs. F. S. Osgood of the Home Board is responsible for these peppy, clever letters between Katherine Bryant and Barbara Hill, and it is all in the interest of our G. A. Gift and the Mexican Christian Center at Phoenix Arizona. The price is only five cents and every Chapter needs one in its business. Now read what follows.

*Faithfully Yours,
Alma J. Noble*

Guild and Crusade Day!

Something new? It surely is.

By consent of "the powers that be" the Guild and Crusade are announcing a whole day of Conferences capped with a Joint Banquet on May 30, the day preceding the opening of the Northern Baptist Convention.

Put it right down in your engagement Calendar, "May 30 from 9.30 till after the Banquet." The day sessions will be in Immanuel Church in the Baptist Building, 2328 South Michigan Avenue, Chicago.

Miss Davidson met with the Chicago Union Guild Executive Committee before sailing January 6th, and they have

made wonderful plans following out suggestions from the national secretaries.

In the morning Crusade and Guild Conferences with their respective state, association, and local leaders, meeting separately. Luncheon at 12.30, the hostesses being the Chicago Guild Union. After the luncheon and until 2.30 recreational features. At 3 o'clock more conferences of both groups with various activities of each demonstrated. At 6 p. m. a huge Joint Banquet at the Stevens Hotel including Guilders and Crusaders, and as many national celebrities as possible. The Hotel is also on Michigan Avenue and if too far to walk there is adequate buss service.

The Chicago Guilds are very graciously offering entertainment for lodging and breakfast Sunday and Monday nights, thinking some might wish to arrive for Sunday services. For definite information on this entertainment write to the chairman of that Committee, Miss Gladys Shillestad, 504 North Oak Park Avenue, Oak Park, Ill.

There will be an Exhibit Room for Posters, Invitations, Programs. White Cross work and anything relating to Guild or Crusade work. Awards? Yes, indeed! As follows: For the best local Chapter Poster; the best Reading Contest Poster; the best Year Book of a Chapter; the best White Cross Exhibit. Doesn't it give you a thrill? Fliers have been sent, but if you need further information Uncle Sam will act as a go-between, and just write and ask as many questions as you wish. Plan to come, for there will be at least 57 varieties of thrills and surprises.

Lighted to Lighten

"Lighted to lighten where you are,
Lighted to lighten lands afar."

How true this is of the World Wide Guild Chapter at the Baptist Missionary Training School in Chicago. It was such a pleasure to gather around the fireplace with this Guild Chapter in which every girl is pledged to service at home or in "lands afar." And, too, it was a real inspiration to have a share in their prayer service for those already carrying the light. Doesn't it make you very proud when you think that the president of this school is a Guild girl herself, who helped organize many chapters in Illinois. It was the week before Christmas, and packages large and small, full of dolls, toys, books, and clothing, were literally "pouring in" at the School for their work among the poor; and best of all these delightful packages were from Guild girls.



SENIOR AND JUNIOR W. W. G. OF CHESTNUT STREET BAPTIST CHURCH, CAMDEN, MAINE

Do you enjoy Guild executive meetings? Recently I had so much fun just listening in at a local chapter executive meeting. The president was most businesslike, as she directed this serious business of raising money for the Golden Anniversary. Then there were further details—a play, a Mother and Daughter Banquet, Guild Sunday evening church service, a membership contest, the appointment of delegates for the summer conference, and a special booster for the National W. W. G. Day at the Northern Baptist Convention. Efficient! I firmly believe that a live executive committee means a successful Guild, don't you? Try it.

"Lighted to lighten where you are" is the motto of the girls of the West District of Chicago, who are conducting a Saturday afternoon school for Polish children under the Christian Americanization Department. I have watched them teaching songs and games, telling stories, and conducting sewing classes, and know the joy they had in helping their foreign neighbors.

"There's a long, long trail a-winding" into the paths yet unknown, and when you read this I will be on the trail to Rangoon to meet our Guild sisters there. Being Guild girls, I am sure they will have just as much pep, enthusiasm, and inspiration for their work as our American girls, and I shall love meeting them, and telling them about you.

Mildred Davidson

Vermont State Rally

Just one hundred delegates, including Miss Ethel Ryan, our beloved missionary to the American Indians, registered for attendance at the Fourth Annual State Rally of the World Wide Guild held at South Charleston, November 26-27. Mrs. S. O. Norton, director for Southwestern District, presided at the opening session, Friday at 2 P. M. After the devotionals and words of welcome, the new state secretary, Mrs. Charles H. Harrington, was introduced and responded, presenting definite goals for the year's work. At 6 o'clock all gathered for the banquet in the spacious dining room of the new church, where a bountiful feast was enjoyed, interspersed with songs and yells. Mrs. C. W. Kumper, of Charleston, presided with her usual graciousness. At 7:30 the various Guild Chapters of Huntington, under the direction of Mrs. Wellman, State Reading Contest secretary, presented the pageant, "The Garden of Books." The address

of Miss Ethel Ryan was most interesting as she told of her experiences in missionary work, and she endeared herself to all. Rev. Charles H. Harrington closed the program with a "heart-to-heart" talk.

One of the interesting activities of many of the Guilds is Americanization work. Several girls told of their happy experiences in the homes of the foreigners, teaching English. The Burnsville girls won the poster contest, and Alderson, represented by 16 girls, won both the song and mileage contests. They have pledged themselves to win the state candlestick next year for Point Standard. The Sarbro girls carry the candlestick back for the second year.

St. Albans Guild presented the pageant, "Choosing a Goal," in a splendid manner. The consecration service, conducted by Rev. Mr. Grose, closed the sessions of the Rally which was most successful in every way. Next year we go to Fairmont.

Arizona's W. W. G. House Party

The Arizona Guild Girls' house party was held at Rosemary Lodge, Phoenix, December 3-5. We had hoped that the weather would be sunshiny, but Friday it was cloudy, and it rained until Sunday. Rosemary is just the place to have a house party, situated as it is in the South Mountain, high enough so that a magnificent view of the Salt River Valley and old Camelback (a mountain used as a landmark) is obtained. Inside is one great big room with a fireplace, and upstairs a sleeping porch open on all sides. Even though it did rain we didn't care, for there were about 35 of us, and we had enough cheeriness within to make up for the weather's inclemency without. One evening the Phoenix First, Senior Guild Girls, presented "Stewardship," a dramatization; and on Saturday after our

banquet, at which we had some fine toasts given, and also some wonderful songs and yells, the Mesa girls gave the Guild Girls' own play, "Choosing the Goal."

We had been promised some good times and also plenty of serious work, and how our pencils flew to take down everything! The devotions were lead by our housemother, Mrs. Watkins; and Mrs. Osgood, who comes from Chicago and is a member of our national board, gave us some splendid ideas for programs. Miss Love, State Sunday school and B. Y. P. U. Director, taught us some fine games during our recreational periods. Miss Brunner, who is home on furlough from South India, gave us an insight into the life of the women and girls in India that none can forget.

We had a song contest with Nancy Shores of Madison Church, Phoenix, carrying off the prize. Mrs. Coggins showed us how to wrap boxes to send to foreign fields; Miss Funk told us about the theme contest, and Mrs. Reeves about the reading contest. On Sunday morning we had a Sunrise Service even though the sun didn't shine except for a few minutes. Our conference verse was taken from Colossians 1:18: "That in all things he might have the preeminence." Truly He must have had the preeminence on Sunday, particularly in the consecration service lead by Miss Brunner. Several definitely decided on life work for the Master. Miss Bush, our state secretary, talked and planned and worked so that the girls of Arizona might have the benefit of the fellowship and instruction of such a conference. Although only a few could come from the distant parts of the state, not one of the girls who attended will ever forget the house party at Rosemary Lodge.—*Louise Burnham*, Yuma, Arizona.



MISS ELIZABETH VICKLAND WITH HINDU SUNDAY SCHOOL CLASS, NOWGONG, ASSAM

Junior W. W. G. at Glendale, Arizona

The Junior W. W. G. of Phoenix First Church enjoyed a novel and interesting experience when on the Sunday afternoon preceding Christmas they went in a body to the Mexican Mission at Glendale and presented a lovely box of gifts. Children's clothing, bedding, toys, dolls, of course, were included in the box. An impromptu program of music and talks were given by the girls and Mrs. Light, one of the counsellors of the chapter. The new pastor, Rev. Antonio Jimenez, graciously received the box and told the girls how much such things meant to the foreign people. Then in Spanish he gave to his own people an idea of what the W. W. G. is, together with something of its ideals and ambitions. This was a most impressive service, both to the givers and receivers, and others of our chapters might find a stimulus in following the idea.

News from the Guilds

From Greenwich, N. Y.—We enjoy the Mail Bag Letters so much and have wanted to write in for a long time to send greetings to those whose letters have been such an inspiration to us. Sometimes we have letters from the Mail Bag read in our meetings. It's nice to know of the problems and successes of others, and great to know that our Guild circle is so large.

This fall we have been busy enough. In October our Guild presented the play, "The Ring of Rama Krishimah," at the Eastern New York Rally. In November we sent a large delegation to the Association Rally at Granville, the program for which was in charge of our own vice-president. By the way, we used on the program one of the "Tuck-Ins" that we have all been hearing so much about, and any one who has not seen this booklet from 276 should send for it.

In December our Guild sent out three Christmas boxes; one with 16 new aprons to Mather Industrial School; one containing 60 little Christmas gifts to Judson Neighborhood House; and one containing two big Christmas stockings filled to the top went also to New York City to the A. I. C. P. This Christmas has been ever so much happier for us because we have made it a little brighter for those less fortunate. The way we secured all those little gifts was unique. Our former Guild president conceived the clever idea of having a table in the church lobby once a month, and on this table were 10 little 10c articles suitable for babies, boys and girls. These articles were

"bought" by the church people but not taken away. Instead they were laid aside and kept for Christmas. Some people gave 10c, some 25c, some 50c, and the extra money helped us to buy those pretty things for the Christmas stockings.

Seventy percent of our quota is paid. We had a "rake-in" at our last Guild meeting, which added \$10 or ten gold leaves to the G. A. tree which hangs in the Guild room. Everybody who was at the Eastern New York Rally knows what a "rake-in" is. We feel that one of the best ways to promote interest in the Guild is to send girls to Keuka and to the state and association rallies. There are now 32 interested members in our W. W. G. We have entered the reading contest and hope to win one of those lovely pictures that is the reward. Five of our members subscribe to MISSIONS and just now we are having a special drive to increase the number of subscribers.

Camden, Maine.—The W. W. G. girls of the Chestnut Street Baptist church have been much interested to read in MISSIONS what other Guilds are doing. Our Guild was formed in September, 1924, and we have tried to help in every way suggested to enthuse our girls re-

garding missionary work each year. This last year we put on the play "Jelizabeta" twice; used "Torch Bearers in China" as program in our meetings; made and sent two quilts to Mather School, and also prepared many bundles of different sized squares of white cloth for use in our hospitals. At Christmas time many of the girls went out and sang carols to the shut-ins in our parish. We have pledged annually \$30 towards our church missionary budget, besides something for Ocean Park and other local purposes. We entered the reading contest last year. The Senior Guild girls held a banquet and invited 15 girls of Junior age. The result is a new Junior Guild. Five of the girls have been to Ocean Park summer school each year and are now helping in our Sunday school work. We entertained a neighboring Guild at a banquet and social at Hallowe'en, and have since visited the W. W. G. at Thomaston, at which time the Warren Guild was present and a most helpful and delightful evening spent. Many of the Senior W. W. G. girls have gone away to college, normal school and other places, so we have received the girls of High School age from the Junior Guild to fill their places.



On New Territory

The first sight of any place has a peculiar charm, although some places become dearer and dearer with every visit. The unusual and strange has its special interest. As I had never been west of Colorado there was the thrill of seeing the Indians on their native heath, though I have my suspicions that the "native heath" does not resemble the heath close to the railroad track. Then there were the endless stretches of country that could well be occupied by those who smother in the too crowded cities of the East. I thought constantly of the children sitting on the curbs of New York with nothing to do, who could be digging in the open fields in the good air and sunshine, and of the many more-hapless who are denied even the city curb.

The friendliness of one's fellow travelers is another happy experience. I did not find mine all missionaries, but they were pleasant even so. A young Japanese man and a fine young Canadian both showed me pictures of their fiancés.

We all with one accord marveled at

the grandeur of the wonderful Grand Canyon. The Canadian and five other travelers mounted the mules and went down the Bright Angel Trail, so snowy and slippery it seemed dangerous. In the afternoon it was most exciting to discover way down in what seemed the bottom of the Canyon a tiny white thread, and presently discover seven infinitesimal black ants on it which proved in time to be the Trail party heading up the last stretch of the journey. It seems incredible that, with that unusual adventure before us, on the most perfect of days, ten or fifteen able bodied men and women would spend the afternoon around the high wood fire in El Tovar Hotel, comfortable and luxurious as it was. One of the greatest surprises of the Canyon was the size and volume of the Colorado River which flows through it. From the Rim it resembled a six inch ribbon with scarcely a ripple, but in reality it was 350 feet wide with rapids that exceed by five miles in places the rapids of Niagara River below the Falls. What a wonderful country we have, and how beautiful.



CRUSADERS OF WILDWOOD, MAINE, WALKED 2½ MILES TO ATTEND
C. W. C. DAY AT KENNEBUNKPORT

There we saw Hopi and Navajo Indians long enough to really make friends with the children. One little Hopi girl, two years old, was a friend to everyone. She told us her name and went from one to another saying "How do," and shaking hands. She and her little baby sister didn't wink an eye while the Hopi braves were dancing and whooping. But two little Japanese girls just behind them shuddered and pressed close to their father and mother when the dancers came too close. Those three little children were as natural with each other as if they had been of one race, and that our own. The father of the Hopi children had been to Carlisle. I could wish his children might go to Bacone. Like squirrels the boys sprang up to the second and third tier of Hopi House. There were two Navajo boys, brothers about three or four years old, and a wee papoose of a sister three months old. They lived in a genuine hogan which I was glad to see, and which they didn't seem to object to our seeing. A young Spaniard, also a student at Carlisle, took us to the hogan and without so much as "by your leave" opened the door and ducked in the three of us who showed interest enough to go around to it. There was the square room with the fire in the middle and the meat and peppers hanging inside to dry. The other feminine in our party was distressed because the coffee was boiling and continued to boil as long as we staid, in spite of her calling attention to the fact several times. The boys both claimed the name of "Ted, jr.," which was an awful blow. But their hospitality couldn't have been more genuine, and when we left, they urged us to "come back again."

The Japanese children had each an Indian doll that cried when tipped over. Coming upon them some one said, "Your

poor baby is hungry. That's why she cries." "O, all right. Here baby, eat," she said, catching up a clump of snow. The same friendliness, the same love of play, the same instincts, are common to us all as children.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

It certainly is the right of every child on earth to think of all other children as friends. May the day speedily come when not only the children but all of us shall so think. Nothing in a day's journey quite warms the cockles of one's heart as do normal, happy, natural children.

The last thrill came when the tropical growth began to appear, the cactus, palm, pepper and orange trees. Then beautiful Pasadena like an endless succession of vacation homes, and grounds to admire and glory in. I found no poor district and no factories and industries. Surely no one would get begrimed in Pasadena. It is a place of beauty and loveliness.

The C.W.C. Sets Sail

Have you ever been on a big, big boat for five months? At this very minute I am getting ready to take a big ship for a trip around the world, and I think that perhaps you would like to go with me. Let's pretend! There will be so much fun on the boat because it has a real swimming pool and a gymnasium. And we will go to countries where the boys and girls ride big yellow camels. Some of them will wear little wooden clogs on their feet instead of shoes, and queer little red caps called fezes. Won't it all be strange, and won't it be nice to meet these boys and girls and watch them play their games? Perhaps we can go to some of

our Baptist mission stations where they have schools for children, and I am sure we will want to get off the boat and stay there with them for a while. If you really want to meet these children around the world, and promise to keep on pretending, I will promise to write you and tell you about them.

Do you have a cheer leader for your C. W. C.? Once upon a time I went to a C. W. C. banquet, just like a grown-up banquet. This company has a cheer leader, a boy of ten years old, and what fun they had making up cheers and singing songs about the C. W. C. And they were cheers with lots of pep, too. Oh, yes, the *Heralds* had a cheer leader too.

I hope you will have a lovely time C. W. C. day. Although my big ship will be stopping at Honolulu that day, I will be pretending that I am at one of your C. W. C. rallies. Please don't stop pretending that you are with me.

Mildred Davidson

A "Memory Gem" for Jewels

"Errands of love are easy to run.
Saying sweet things is the best of fun.
Let's see, you and I, just for today
How many kind things we can do and say."
—*Amelia Josephine Burr.*

C. W. C. in Bassein, Burma

Miss Clara Tingley has written rather fully about organizing a Crusader Company, number 2027, in her school at Bassein. It will interest our Crusaders to know what is expected of those Crusaders, and to realize that many temptations are common to both, and that "sweets" and candy bid for the spending money as high as they do here. Miss Tingley has the W. W. G. and is starting the Royal Ambassadors. I quote from two letters:

"You will be glad to know that we have organized a C. W. C. in our Sgaw Karen school here in Bassein. We have 16 boys and 32 girls in the Company. I just wish you could have seen these earnest children sitting on the mats and listening to our W. W. G. leader as she explained to them about the Crusades of long ago and what it means to be a Crusader now, and then have witnessed the election of officers. They knew who would make the best president and with one voice called out the name of Dora. They were just as quick to name the other officers and committees. We have the All-Burma Orphanage to which I think it will be a good idea to send money given by the children."



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by March 20)

January Prize Winners

Mildred Berry, age 9, of Roslindale, Mass., wins first group prize for the January picture, and Dorothy Nutt, age 12, of West Rockport, Maine, is the prize winner in the second group. On

the Honorable Mention List are: Robert Arenda, Le Mars, Iowa; Margaret Nadel, Brooklyn, N. Y.; Allen Richardson, St. Johnsbury, Vt.; Marjorie Colver, Boise, Idaho; and Ruth Bretschneider, Brighton, N. Y.

"We were glad to receive your letter and we all thank you for the pins and material which you sent. We are now using Lamplighters. The older boys and girls who are in High School, or a teacher, read the stories and tell them to the children who listen well. The story teller usually asks some questions. Now I must make an explanation about their gifts. Our children are not poor. They get more than enough to eat and are continually tempted to buy sweets which make them sick from street-sellers outside the compound. One favorite is chipped ice over which is poured some kind of colored syrup. It is on a stick and the children suck it as our children at home do lollipops. Some of the money goes for sweets, as candy is called out here. Then there is the ice-cream man, but don't imagine it's like our home ice-cream. It is little more than frozen milk and water of poor quality. Sugar is cut up and sold on little sticks, a very

attractive ware, but we dread the sugar-cane season."

C. W. C. in a School of Missions

An excerpt from a letter from Mrs. H. O. Smith will show another group of the C. W. C. taking an active part in the School of Missions in the Calvary Church, Parkersburg, W. Va.

"We have had the School for three years and this is the biggest and best. This year we began October 6th and continued each Wednesday night for eight weeks. We began at 7.30 promptly, having a prayer and praise service of twenty minutes, led by the pastor. Then we dispersed to our classes, the adults taught by the pastor using Mr. Lippard's book, the young people taught by a High School teacher using 'Young Islam on Trek,' and the Juniors taught by myself using 'Two Young Arabs.' I believe the children got a good deal out of it, for the reviews always brought intelligent answers.

We did have a good time, if it was lots of work for the leader. The ninth evening we had a stereopticon lecture and had 75 out on a rainy night."

Exhibit Prizes

Two imported prizes will be offered for the exhibits in connection with the National C. W. C. Conference in Chicago, May 30th, the day before the Northern Baptist Convention opens. One week before Miss Davidson sailed for the Orient she offered to bring back with her two prizes that would be really worth winning, and since we have never before had one of our secretaries visit our work over there we await with eagerness her return with the prizes. One will be given to the Company or Band sending the best exhibit showing what the teaching values have been. It may be a reproduction of a mission compound, or a School or Christian Center, or Orphanage; possibly dolls dressed to represent the children we have studied during the year. Wide latitude will be allowed so long as the exhibit is based on the lessons taught. The other prize will be given for the best note book sent. It may be made by an individual member or by the group. That too will be based on the lessons taught, and consideration will be given to the appearance, neatness, and accuracy of the note book.

Other awards will be given for posters, reading contest and honor point exhibits, White Cross work or original work in other lines. Begin now to have something worth while sent from your Company or Band. Any Exhibit will be returned if instructions accompany it. An addressed label for return should be enclosed and the package well packed in a strong box which can be used for return. The return postage may be refunded on receipt of package. Send Exhibits to Miss Mary L. Noble, Immanuel Building, 2328 So. Michigan Ave., Chicago, Ill.

C. W. C. Day Program

APRIL 30, 1927

As the last Saturday in April is the very last day of the month, there will be no reason for not having complete reports this year for our Rallies all across the continent. Each year the accounts of these Rallies grow in interest and originality. It is expected that in the large cities the children of all the churches will meet together in one church. In the very largest cities it may be necessary to have two or more Rallies in one city. Although this is peculiarly a C. W. C. occasion, the children of all the churches are included in this annual missionary

Rally. To prepare for it, therefore, the association secretaries of the C. W. C. in every place, large and small, should call the workers with children together early in March to plan the Program of the Day and get the publicity for it started. Every church should have at least one member on the Planning Committee. Some of the work to be outlined is: 1. Place of meeting; 2. Program; 3. Awards for attendance, Reading Contests, Honor Point Contest, Exhibit, Note Book, etc., etc.; 4. Posters placed in every church.

While there is no intention to outline a hard and fast Program for the Day, a few suggestions are made for the benefit of some who may not have past experience to rely on. Every group should have some part, so it is always advisable to have a Roll Call of Churches, so that the groups can respond with a song or Bible recitation or something similar, not to exceed two minutes each. There must be time for reports on the number of books read, the Honor Points, amount given to the fiftieth Birthday of the Women's Home Mission Society through the Golden Leaves and through the Baskets. If any good book reviews have been written one might be read. A story teller or missionary, if one is available who can speak well to children, should be given fifteen minutes. At 3.15 P. M. there is the recitation of the special memory assignment, the Bible passage and the hymn, "In Christ there is no East or West." As the names of the seven National Boards of the denominations with a brief fact about each are a part of the special assignment, they must not be omitted. However, it would be impossible for three or four hundred children to recite them together, so there must be an adaptation of that part of the program. It could be done by seven children each telling the name and facts of one Board. Or by tableaux of the work of the Boards. Or a game similar to "My ship has come in," calling instead, as the ball is thrown, "The third Board—what is it and what does it do?" The numbers of the Boards would be according to the date of organization as given in the assignment slip.

Each church would be responsible for (1) rousing enthusiasm in attending; (2) transportation; (3) response to the Roll Call; (4) poster put up in the Church; (5) having report in the hands of the president or some member of the group attending, on number of books read, number of honor points, amount given to the fiftieth Birthday and in the baskets. The prizes should be provided

by the Association, as good investment in its future constituency.

Having succeeded in carrying through an enthusiastic Rally, write the particulars about it to the National Secretary. The best of the exhibit should be sent to Chicago for the National Exhibit.

"Kembo" a Teaching Story for Jewels

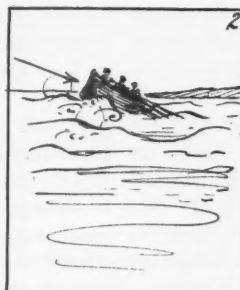
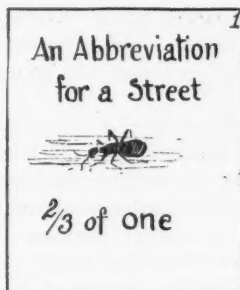
At Immanuel Church, Long Beach, California, the Beginners' Department in the Sunday school has been interested in the story of "Kembo" as told for two or three Sundays in succession. The little African girl is a real friend to these Jewels and they have not only heard about her and seen pictures of her, and her home and the things she plays with,

but they have also made their own pictures of her. The Leader made copies of some of the illustrations in the book, for the children to color. Just a simple string of green beads for the tiniest, but increasing in interest as the ability to do more difficult coloring grew. These precious pictures were taken home where the story was repeated and Kembo's circle of friends grew larger and larger. "Ale Fee" the Chinese River Boy, was taught in the same way. It is a great satisfaction to see these charming stories used in more than one way.

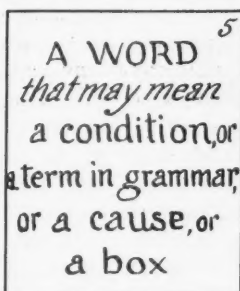
Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

MISSIONS' PUZZLE PAGE



Names of Missionaries



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 3

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than March 20th will not receive credit.

Answers to February Puzzles

1. Cawthorne
2. Sedam

3. Carpenter
4. Chartrand

5. Armstrong
6. Tufts

A Dramatization of a Chapter Meeting of Royal Ambassadors

THE following dramatization was carried out with great effect before a large and deeply interested audience at a public meeting in Brooklyn. Rev. Robert V. Russell, High Counsellor of the Royal Ambassadors for the Metropolitan area, assisted Mr. Kenneth Van Cott with the R. A. Boys of the John Donaldson Chapter of Woodhaven, L. I. The use of this dramatization is heartily recommended to other High Counsellors and Chief Counsellors in local chapters.

SCENE 1. (Curtain rises on pastor seated at his desk holding a leaflet concerning the Royal Ambassadors).

Pastor: I must take a few minutes to look over this Royal Ambassador literature. It appears to me as being a very fine organization. I should like to learn more about it. Our boys certainly must be better informed regarding the missionary work of our denomination than they are or in a very few years our Baptist men will be even more uninformed, if possible, than they are now. I wonder if this new work for boys will accomplish the purpose. At least I will look into this folder (begins to read). (Secretary raps on door.)

Pastor: (With a sigh). Well, I guess my consideration of the Royal Ambassadors is postponed again. I wonder who this can be. (Rises and opens the door).

Secretary: Good evening, Dr. ——. I know I take the risk of intruding, but I could not overlook an opportunity to give you a chance to learn something at first hand about the Royal Ambassadors, of which I spoke to you a few days ago.

Pastor: Intruding? Not at all, I had just picked up that leaflet you gave me and was beginning to read when you knocked at that door. Do you call that providential or a coincidence?

Secretary: I guess it is both. In fact, I came to suggest that there is a meeting convening at this moment over at Brother ———'s church of his chapter of Royal Ambassadors. It occurred to me that if you were not too strenuously engaged in something else, you would be glad to drive over in my car and visit them awhile. There is no better way that you could learn how the Ambassador plan operates. What do you say?

Pastor: Great! It seems to me that I need to have the cobwebs brushed out of my brain cavity anyway, and besides, that would be a better way to know this movement than merely to read about it. Let me put on my hat and coat, say a

word to Mrs. ———, and we'll go right away. (He steps off platform or around screen and comes back with overcoat on and hat in hand, and they go out together.)

SCENE 2. Meeting of the Royal Ambassadors in Brother ———'s church.

The idea here is to have the members of some existing chapter go through the processes of a regular meeting. This dramatization, therefore, supplies only enough conversation to connect the dialog in Scene 1 with the action of Scene 2. The properties may well consist of the following: A table with papers and literature such as would be used in such a meeting, sufficient chairs for the members of the chapter, perhaps a picture or two, an R. A. map of the world, and some R. A. portraits in conspicuous places. An R. A. pennant should be in evidence and the members may either be wearing their arm bands or put them on in view of the audience.

The scene may open with the boys all seated except the ambassador-in-chief and the chief counsellor at the table. A boy may be seated at a table busy with his minutes. Or, the curtain may rise with no one on the stage, or the chief counsellor may be looking over things on the table. The boys may then enter in small groups, removing coats and hats as they come in, and some banter may be indulged in. If the latter opening is used, the chief counsellor should call the meeting to order. If the first opening is used, it is presumed that the meeting has been called to order and the business may begin at any point. The meeting should not progress more than a minute or two before the secretary and pastor arrive, and there will be but a few sentences of dialog before the regular program for the evening is taken up. This will have to be arranged by the person directing the dramatization. When the previously decided cue has been given, the pastor and secretary will knock at the door.

Chief Counsellor: Will the sergeant-at-arms please answer the door. (The sergeant-at-arms opens the door and the chief counsellor, seeing the visitors, speaks.) Good evening, gentlemen. We are glad to see you.

Secretary: Please do not let us interrupt, but go right on with your meeting. (The sergeant-at-arms places two chairs for the visitors near the front of the stage and outside the circle of boys. As the meeting progresses, the secretary and

pastor exchange remarks, which are supposed to be heard by the audience, but not to be loud enough to disturb the meeting. The business continues.)

Note.—It is understood that during the course of the business meeting, the ambassador-in-chief (boy president) is presiding and the chief counsellor merely supervises the meeting.

The business is concluded with the motion to adjourn, and the ambassador-in-chief turns to the chief counsellor and announces, "Our program for tonight is based on 'David Livingstone, Africa's Pathfinder and Emancipator.' I will now turn the meeting over to our chief counsellor." All rise or show their affection for the chief counsellor in some manner.

Chief Counsellor: Boys, we are certainly honored tonight in having with us Dr. ——— of the First Church, and of course we always like to see Mr. ———, our high counsellor. (The boys applaud or give a yell or other indication of recognition.) I am sure both of them have a word to say to us.

Secretary (rising): No, at least not just now. I have asked Dr. ——— to come over and see your wonderful chapter in action. (The boys show by their expression, recognition of the "wonderful".)

Chief Counsellor: Well, we will not let these gentlemen get away without saying something, but perhaps it will be better to give them an opportunity at the conclusion of our regular program.

From this point, the chief counsellor should take the meeting and go through the regular program, using the book on Livingstone. The story should be introduced by the chief counsellor. The most thrilling incidents may be given to some of the boys to be narrated at the proper point in the progress of the story. The chief counsellor should carry the narrative along, connecting the incidents related by the boys. The number of incidents chosen will depend upon conditions. Usually not more than three should be used. It may be explained to the audience, if necessary, that a portion of the program has been omitted.

Following is a suggestion for this part of the meeting. (No part of the narration should be read. The boys should be encouraged to put their parts into their own words. In some cases the passages should be committed to memory and recited.)

Using the book in the Missionary Heroes' Course, based on Basil Mathew's "Livingstone, the Pathfinder," the chief counsellor will follow the sketch of the life of David Livingstone, noting his birthplace; his decision for missionary

service; his contact with Robert Moffatt and choice of Africa; his farewell to his parents; and early experiences in Africa.

Having reached the point of the Lion Incident, he turns to one of the boys who has previously been given the description of this encounter (on page 8 of the book) and says: "Now, (boy's name) knows all about this experience and he will tell us the story." The boy rises and recites the thrilling description.

The Lion Incident

In going round the end of the hill, however, Livingstone tells us, "I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it.

"The men then called out, 'He is shot! He is shot!' . . . I saw a lion's tail erected in anger behind the bush, and turning to the people, said, 'Stop a little till I load again.' When in the act of ramming down the bullet, I heard a shout. Starting and looking half around, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together.

"Growling horribly close to my ear, he shook me as a terrier does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of a cat. It caused a sort of dreaminess, in which there was no sense of pain, nor feeling of terror.

"Turning round to retrieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him, at a distance of ten or fifteen yards. His gun missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe, and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead."

The bone at the top of Livingstone's left arm was crunched into splinters, and there were eleven tooth-marks on his arm.

After the first incident has been related by one of the boys, the secretary speaks to the pastor: "The beauty of this program is that the boys do it themselves, and as you see, they seem to like it."

Pastor: I had just thought the same thing myself. (Any other appropriate remarks may be exchanged by the secretary and pastor during the course of the meeting.)

The chief counsellor takes up the story again and carries it to the incident of the crossing of the river ("Facing Peril," page 11). Here again he will suggest that (boy's name) will be able to tell of this incident and the boy stands and begins:

Facing Peril

Livingstone could see, however, that it was more than likely that the still suspicious chief would give orders for him to be knocked on the head and killed on the following day, when he was to cross the river.

Should he cross secretly by night, he asked himself, and so escape?

He felt no fear for himself, only that it would be a pity for all the discoveries that he had made for the opening up of this country to be utterly lost. He opened his tin box, took from it his Bible, and in the flickering light read:

"Go ye therefore and teach all nations, . . . and lo, I am with you always."

"It is," he told himself, "the word of a Gentleman of the most sacred and strictest honor. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee?

Nay, verily, I shall take observations for latitude and longitude to-night, though they may be the last."

In the morning the threatening natives came, all armed with spears, and gathered around Livingstone and his men as they went to the banks of the river to cross in the one canoe that was lent to them. It looked as though they would let some of the party go across, and slay the others.

First the Makololo carried their burdens over in the big canoe, then the oxen. The men followed. Livingstone stayed till the last. But while the canoe was going to and fro he took out his watch, his magnifying lens, and other things from his pocket. He showed these armed and threatening savage Africans how to burn with the lens by focusing the sun's rays through it. He let them listen to the ticking of his watch, while he explained how it told the time. They came close round him listening, looking, and asking questions.

When his companions had crossed, Livingstone thanked the armed natives for lending the canoe to him.

"I wish you peace," said Livingstone, and, entering the canoe, was paddled across the river. No man raised a spear to harm him.

From this point the chief counselor will continue the story up to the point of Livingstone's death. He will then indicate another of the boys who will describe this unusual passing. (Livingstone's death, page 14). This description should be memorized. It is too fine to be mutilated.

The hut was finished. They carried him in and supported by Susi and Chumah, he entered the hut. They laid him down.

"Susi, bring my watch," came the voice.

Susi held the watch in his master's palm while Livingstone slowly turned the key and wound it up.

The night fell. A fire burning outside the door cast its glare within the hut.

Just after eleven Susi was called. Livingstone's mind was wandering to the great river that he had set out to reach.

"Is that the Luapula?" he asked.

"No," said Susi, gently, "we are in Chitambo's village near the Molilamo."

There was silence. Then the faint voice came:

"How many days is it to the Luapula?"

The Pathfinder was still eager for the river of his quest.

"I think it is three days, master," replied Susi. He sighed.

Susi went back to his own hut. A boy, Majwara, stayed with Livingstone to watch. An hour later the boy called Susi, who, holding a candle and the medicine chest near to Livingstone, helped him to select some medicine.

"All right; you can go now," murmured Livingstone.

Just before dawn Majwara called to Susi:

"Come to Bwana (Master); I am afraid."

Susi called Chumah and three others.

They entered the hut. By the dim light of the flickering candle they saw the bowed form of their master kneeling by the bedside, his head buried in his hands on the pillow.

They waited thinking that he prayed. But the prayer was ended. The Pathfinder had found his quest. He had crossed the River.

After this incident has been given, the chief counselor may conclude the story, telling of the burial in Westminster Abbey, and perhaps making some comment on the life of this great man.

When the program is completed, the chief counselor may announce the names of those who have attained various degrees. It would be well to have one or two boys attain each of the four degrees—Page, Squire, Knight and Ambassador. They may repeat their requirements or not, depending on the time used. The chief counselor then asks if anyone has completed a project, and one or two boys may offer their work—making a map, etc. If desirable, pins may be presented

by the chief counsellor and placed on the boys' coats by him as a kind of ceremony, upon attaining the degree. The meeting may be closed with the yell adopted by the chapter. The chief counsellor then calls upon the pastor and secretary for brief speeches.

The secretary rises and says: I am always glad to attend a meeting of this chapter, and I like to talk, but I think tonight we would rather hear from Dr. —, who has visited your chapter for the first time.

The pastor eagerly rises and speaks: I am not so sure about your being glad to hear me, but I am positively certain of my anxiety to speak. I have enjoyed myself more during the past half hour than I have for a long time before. It does me good to see your live group of boys getting a little knowledge out of these stories about these great men. I am thrilled every time I hear about some of the real hero stuff of which these men were made, and there are some heroic women too. I hope you study about them, once in awhile.

Chief Counsellor, interrupting: Oh yes, we do, we had a great time talking about Mary Porter Gamewell last month. She was the heroine of the Boxer Rebellion and a wonderful woman.

Pastor, continuing: I am glad to hear that. We all think of our missionaries now as heroes. They are real Ambassadors for Christ, doing business for His Kingdom in every part of the world. I am going back to my own church and, believe me, it will not be long before we have a chapter of the Royal Ambassadors. This is great, and I am thankful to Mr. — for bringing me over here tonight. It has made me ten years younger. You are on the right path, boys, studying these inspiring examples. The poet says truly,

"Lives of great men all remind us

We can make our lives sublime."

The boys applaud vigorously. The ambassador-in-chief rises and addresses the chief counsellor: "Mr. —, I would like to invite Dr. — and Mr. — to stay and have 'eats' with us." The chief counsellor turns to the two men, awaiting their response.

Pastor: Thank you, boys, for my part. I am going to accept that invitation. I think I will stay here as long as you do.

Secretary: And I think I will, too.

Chief Counsellor: Boys, are we ready to go to the gymnasium for our social hour? All right, let us go. (The boys go out quickly and the three men slowly, engaged in conversation.)

Curtain.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON

5524 Kimbark Avenue, Chicago, Ill.

The Adventures of 1-4-0-0

Adapted from an effective program arranged by Miss Maude Brook, of the Fanny Doane Home for Missionaries' Children, Granville, Ohio. Excellent for a Sunday evening service, as a prelude to an Every Member Canvass, an offering box opening or any financial function, as well as for the regular—but not “usual”—mission circle meeting. Requires no rehearsal though it will be smoother after one. The leader's talk, necessarily reduced to the merest outline here, can easily be expanded by any bright member of the program committee. For effectiveness, the parts dovetailed therewith must be fitted in *at once*, without announcement or other break, and memorized or paraphrased—not read except in cases indicated. This is important. Instead of 1-4-0-0- (\$14.00), use the figures representing the average benevolence offering of your own church, viz., the total annual offering (obtain this from your church treasurer) divided by the number of church members. Order all supplies from your nearest literature bureau, or that of the Board of Missionary Cooperation, for which see inside cover of MISSIONS.

Leader: Once upon a time there was a woman who possessed a little box like this (holding up box of church benevolence envelopes). Every Sunday she took from the box a tiny envelope into which she put her gift for God's work. This woman was an average woman—at least she gave for the work of the denomination equal to the women of her church. But she was also a woman of imagination. So, frequently, as she tucked the coins in she would say, “This money is a part of myself, in a way, and I am sending it out of my immediate life to do my part in other regions. How I wish I could know in what part of the world it will do service for me!” One evening, while she was in this mood, she spread before her the map of the world. Just how it happened it is hard to say, but shortly she found it was no longer a map before her but a problem working itself out by multiplication. Here she found her weekly 27 cents, multiplied by 52, turning itself into a yearly sum of 1-4-0-0 (\$14.00). Before her stood the Homeland. A percentage of this gift was to be distributed

among enterprises for religious welfare in the U. S. Slowly the Average Woman faded from her own consciousness and 1-4-0-0 spoke to her. “Come with me on my adventure.” Then in her ears rang a song: (Duet: “It May Not Be on the Mountain Tops”).

Then she found herself hurried toward a building in a manufacturing city called Rankin . . . and heard a pleasant voice say to her:

(Some one near front of audience tells clearly the subject matter of third and fourth pages of “Rankin's Rating.” Free leaflet.)

1-4-0-0 wondered how much sunshine the young woman had put into these little lives and felt she would love to do this kind of work. She would like to give all of her twenty-seven cents to it every week, but she remembered that the sum must be divided into many parts to travel throughout the whole wide world.

(After appropriate experiences, she finds herself in New York among the tenements, where she sees one of her countrywomen talking to a Hungarian woman. Here someone in Hungarian costume gives the part of Mrs. Kolar, page 8, “Four Minute Tuck-ins”; price 5c.)

Leader: So this is Christian Americanization. How much it needs our support . . . I am glad I can have even a wee part in it.

(Another swift journey through the air and she is at Spelman, overhearing the conversation of two Negro girls in a chapel. Story in “Africa in Spelman and Spelman in Africa” (price 3c) told.

As the story teller finished, the strains of the organ pealed forth and the student body entered and took their places quietly. Then the organ began something decidedly familiar.

(Part of Mendelssohn's Wedding March played, and a brief description by the Leader reveals the fact that a marriage has just taken place.)

But again she felt herself moving, and presently finding herself in a hospital, realizes that this is Mexico. Seeing a nurse writing a letter, she looks over her shoulder and reads: (See Twentieth Century Discoveries in Southern Seas; price 5c.)

1-4-0-0 longs to increase her missionary offering, to extend work like this.

Now she was being carried even farther south, and the next thing she knew she was in Central America. Here she decided she must stay a whole day and follow the missionary around. (Story of “A Typical Day in Central America,” (price 3c) shortened and read or told.)

1-4-0-0 thought she had seen all that was possible, but she heard a sweet voice saying:

Voice behind screen: “Other sheep I have which are not of this fold. (Rapid journey through the air.) Lift up your eyes and look upon the fields white unto the harvest.” This is the continent of Africa. (Voice continues to give descriptive matter taken from Belgian Congo Cameralog; price 10c.)

Then Africa fades and India takes its place. (The Voice described briefly scenes taken from “Out of the Way Places,” price 5c.)

1-4-0-0 sighs that her gift must be subdivided into so many tiny parts.

Voice: “No man putteth his hand to plow and looketh back.” This is China we are now in. Worship here is of the ancestor . . .

(Hidden monologist indicates varieties of work mentioned in South China: Missionary Survey Series, free.)

Another shift of scenes and the Voice introduces 1-4-0-0 to features of the work in Japan. (See “Beyond the Gateway,” 5c, or “A Day in Tokyo Tabernacle,” free.)

Leader: Oh if I only had *millions*!

Voice: “Not by might nor by power but by my spirit.” But see; this, too, is Baptist country.

(For matter pertinent to Assam, see Assam Cameralog. Price 10c.)

Leader: What a privilege to give even as much as I do to such a work: but it ought to be *more*.)

(Voice or chorus behind screen sings softly, “I Gave My Life for Thee.”)

Leader: Is there a moral to my tale? We are most of us average women (or “people”). If we are not, we should like to become at least that much. If any of you are blest with larger means than this little woman, then you can have larger dreams of usefulness. Whatever your means, if you have caught the vision of the fields you will find that the pain is not in giving, but in not being able to give more. God only wants larger consecration of money and life in order to establish His Kingdom of Love throughout the whole, wide earth.

☆☆☆

Pauline Galarza, a newly appointed missionary at Caguas, P. R., reports a Sunday school of 250 to 275 members.

A Note for Old and New Contestants

For the information of those who are entering the Question Box Contest for the first time this year, it is not necessary to write out the question as we only require the number of the question, the answer, the number of the page on which it is found, and the work signed legibly.

Question Box and Puzzle Answers should be sent to MISSIONS, Contest Department, 276 Fifth Ave., New York, N. Y.

Subscriptions that are due as awards will be entered from the date of the present expiration unless other instructions are received. Those who are entitled to books will receive them about the beginning of March.

Following are the reasons why some of our contestants were not awarded prizes for their 1926 work: Not enough correct answers (four puzzles or fourteen questions must be answered correctly each month), work unsigned; not subscribers; questions not answered, only page number given; answers received after the contest closed on February 1st.

Mrs. Libbie C. Griffin—A Tribute

Rev. Libbie C. Griffin, wife of Rev. Z. F. Griffin, died at the home of her daughter, Mrs. D. C. Barrus, at Mt. Hermon, Mass., Jan. 5, 1927. Her father, Eldridge Libbey, was a pioneer Free Baptist preacher in Michigan, giving his life on a pittance of a salary for the advancement of the kingdom of God. Beyond the common school his four children had to provide for their own education. The eldest daughter, Libbie, prepared to teach and was for a time teacher in the high school of Grand Rapids. She went

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from there to Hillsdale College, and then to India as a missionary, arriving in 1873. She entered with zeal into the study of the language and in the work of Christian education in the Zenanas. Overwork caused a failure of health, so that after only three years of service she was sent home. She began the study of medicine in New York City and took two full years. In February, 1881, she married Rev. Z. F. Griffin, and in 1883 they went as missionaries to the Bengal-Orissa field. In 1884 she began the work of Bible women, the first in India so far as known. She wrote two textbooks for schools which were accepted by government and had a large sale. In 1893 Mr. and Mrs. Griffin returned to America. During a long furlough her husband became pastor of the Elmira Heights Free Baptist Church, and Mrs. Griffin so efficiently filled the pulpit on occasion that she was induced to accept ordination. In 1904 they again returned to India. During this term she established a Normal Training School for women and became its principal. They finally came back to America in 1909. From her home in Keuka Park her life irradiated unselfish devotion. She was a woman of rare Christian graces. She went about doing good. To the limit of her strength she served her Lord. Every one from the lowest to the highest loved her. "Though dead she yet speaketh."—Z. F. Griffin.

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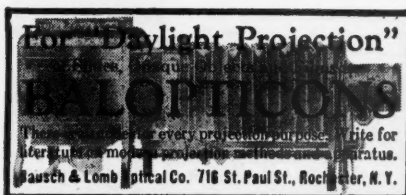


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A Five Year Old's Recitation

In MISSIONS Mother reads to me
Of boys and girls across the sea;
And in the pictures I can tell
The ones from different countries well.

And with the Missionary Log
I'll ride the airship through the fog,
And visit all these girls and boys,
And play with all their funny toys.

And when I've finished this world flight
I'll not forget to pray at night
To our dear Father up above
To keep all children in His love.

—S. P. Stapp.

In sending these verses Mrs. S. P. Stapp of Mitchell, Indiana, says: "I thought the enclosed bit of verse might be of interest to you at this time (referring to the World Trip). It was written by my husband, and our little girl Louise, age five, recited it at a recent meeting of our missionary circle." She adds: "MISSIONS is quite widely read in our church and it is greatly appreciated. I know it is appreciated by this reader more than is any other publication that comes to us."

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Mission Study Textbook for Next Year

The feeling on the part of leaders that some foundational books were needed for interdenominational mission study during 1927-28 led to the choice of the theme, "The Essentially Missionary Character of Christianity." Two books, one by Samuel McCrea Cavert, the other by Miss Margaret Burton, are both home and foreign in content. Dr. Cavert sketches vividly the expansion of Christianity up to the nineteenth century, summarizes the results of the modern missionary enterprise at home and abroad, analyses the new problems before the church throughout the world today, and shows what fresh applications of the Christian missionary spirit are demanded in the life of our generation.

Miss Burton's book is on the same general theme but shorter and more popular in treatment. The author draws many striking illustrations from her travel and from her rich experience of fellowship with leaders of thought in many nations. Miss Burton shows how essential it is to the progress of Christianity throughout the world that Christians in America bring the missionary spirit of their religion to bear upon industrial conditions, race relationships and international affairs, and how necessary is the cooperation of East and West in the development of the Christian church of the future.

Two books which will be of interest in adult fields, particularly to women, are *A Straight Way Toward Tomorrow* by Mary Schaffler Platt, and *Fifty Golden Years* by Mrs. Orrin Judd. Other books for the use of young people and children will be announced later. Advance information on these may be secured by writing the Department of Missionary Education, 276 Fifth Avenue, New York.

Ongole, South India

We had nearly 40 girls pass out of our training school in March. Nearly all of our girls go as a matter of course to the villages on the completion of their training. The spirit about this grows better all the time. One big task before us is how to keep in touch with their work there in the helpful, inspiring way so much needed in their isolated environment. There are some ways in which it might be done but most of them take time and money, uncertain commodities in our mission circle now. However, we must think out some plan to conquer this difficult problem if our village school teachers are to keep up to the ideals we have tried to give them.—Susan Roberts, of Ongole Christian Girls' School.

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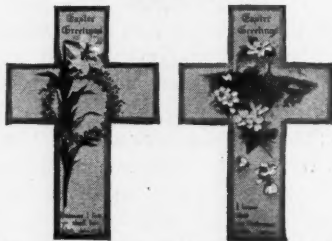


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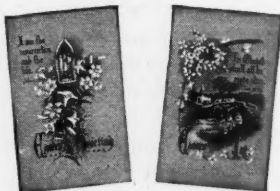
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Evangelistic Work at Ongole

After a half day of written examination for the workers, and two days spent in earnest discussion of the needs of the churches, the delegates to the quarterly meeting which was held at Incolli, on the Ongole field, South India, in September, engaged in activities which are thus described by Rev. J. M. Baker:

"Saturday afternoon the dispersion began and that night and Sunday morning the workers held meetings in 25 of the surrounding villages. In the city of Incolli itself, besides the Madiga and Mala Christian workers, we had living with the high caste people and constantly working with them one Brahmin Christian, one Christian potter, one Kamma and one Yenadi. That is, the city was toured for four days by preachers of six different castes.

"Sunday afternoon early, the church people began to assemble at the camp. Hindus and Mohammedans also came. They made about one-half of the audience. Meetings were held constantly until after dark. Thirty young men and women representing seven villages were baptized in a large reservoir. Afterwards many older Christians joined them in taking the Lord's Supper.

"After dinner those preachers who were not tired out came with us to the civic center of the city. There before the great temple, three preachers in turn presented Christ to a large and quietly listening audience. Before the meeting was ended many Christians had come. After the close of the meeting they joined us as we marched back to our camp, singing as we marched some beautiful Telugu lyrics."

The quarterly meetings on the Ongole field are held in four different sections in order that closer contacts may be made with the people. In September 88 people were baptized in three of these meetings. From January through September over 900 people were baptized on the Ongole field.

Evangelism is the steady aim of the workers in these fields.

☆☆☆

THE WICKER TOURS will operate a fourteenth pilgrimage to Palestine, sailing July 12th, in the personal charge of Dr. J. J. Wicker. Associated with this tour is Dr. W. H. Geistweit, of the First Baptist Church, Dayton, Ohio, so well known to MISSIONS' readers. The cruise of 83 days can be made at a cost of from \$675 up. For full information about this attractive Christian Cruise address The Wicker Tours, Richmond, Virginia.